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THE TRUE HISTORIE OF THE CHRISTEN DEPARTYNGE OF THE REVERENDE MASTER DR. MARTYNE LUTHER, COLLECTED BY JUSTUS JONAS, MICHAEL CELIUS, AND JOANNES AURIFABER, WHICH WERE PRESENT THERAT, AND TRANSLATED INTO ENGLISH BY JOHAN BALE.

IN the yeare of our Lord 1546, at the instaunt request of the worthy & noble Earles of Mansfelde, the reverende man of God Doctor Martyne Luther departed from Wittemberge the 23rd of Januarye, & rested the first nyght at Bitterfelde.

For thys onely cause did they call hym thydre at that tyme, to ende, by hys godlye dyscresson, serten grevous scysmes and controversyes, whyche had longe (& not without parill) contynued betwixt them. Rather coveted they hym than anye other persone, to fynysh those varyances: for that they knewe hym a man of most grounded conscyence, lernynge & judgement, & also natyve borne within their domynyon in a cytie called Iszleben.

And tho' the treatye of soch polityck causes perteyned not to hys vocacyon, yet was he not undylygent in reducyng that longe conceyved malyce, & daungerouse hate into a most agreable christen concorde. And the rather, that it was in hys owne natyve contraye.

On the 23 daye of Januarie about 11 o'clocke he came to Ballis, & remayned there all that daye forth, & three dayes after, in the howse of Dr. Justus Jonas.—In the meane tyme he made there a solemne sermon in the temple, of the conversion of St. Paule out of the Apostles actes.

On the Frydaye after, whych was the 28 daye of Januarie, he departed from Ballis wyth Dr. Jonas, & hys three sonnes, Johan, Martyne, & Paulle, & so passed over the daungerouse flode in a smal whyrre, takynge hys journaye from thens towards Iszleben hys owne natyve cytie.

As [when] he had ones entered the countye of Mansfelde, he was honourably receyved of an 123 horsemen. Anon afterre, in the charett, he became so sore sycke that all they whych were present moch doubted of hys lyfe. Wherupon they toke the next harbour, & releved hym wyth soch provysyon as there was, so that he was verye cherefull that nyght, & complayned no more of sicknesse.

From the 29 daye of Januarie tyll the 17 daye of Februarye, he was continually occupied aboute the matters of concorde & agrement of the forseyd noble prynces, bryngynge it unto a most godlye conclusyon. And besydes hys great laboure in so necessarye a cause he preached in the meane tyme four worthy sermons, and 2 tymes communycated with the Christen Church there in the Holye Supper of the Lorde; & in the latter comunyon whych was upon the Sondaye, he ordayned 2 mynysteres of the worde of God after the Apostles maner. From the aforesayd 29 daye of Januarie to the 17 of Februarye, manye a wonderfull sentence came out of hys mouthe, & manye comfortable wordes ded he utter. Manye harde places of the Scriptures he opened in the presence of those noble prynces, both at ther tables and other where els, wherof a booke is now compyled & imprinted; & among all other he oft tymes complayned of hys age & sayd, "If it pleased God that he came agayne to Wittemberge, he wolde desyre no longer to lyve but depart in the Lorde."

And alwayes at even he used by the space of these 21 dayes, to goe from the prynces grete haule into hys

owne chambre where as standyng ryght up agaynst the wyndowe, he occupied a serten tyme in most fervent prayer unto God the eternalle Father: wherof we, Justus Jonas, Michael Celius, Joannes Aurifaber, & Ambrose hys owne servaunt, moch marveled, understandyng oft tymes serten of his wordes. And thys done, he turned hym alwayes from the wyndowe towardes us wyth a merye countenance, as one delyvered of a verye heavye burden. Then wolde he a lyttle commune wyth us & so go to hys bedde.

On the Wednesdaye which was the 17 Feb., both the noble prynces & we desyred hym to kepe hys chambre, & no longar to accombre hymselfe in their matters whych were afore that fullye and clerelye pacyfied.—Notwithstandyng he came forth that mornynge & agayne at even lyke as he had done every daye afore. In the verye same evenyng after supper aboute a 7 or 8 houres afore his departyng from thys worlde, he made us a most grounded sermonn of death necessarye, & of the lyfe to come, havynge therin thys sentence amonge other.

“O most blessyd Lorde twentye yeares are verye small tyme—yet if there were no increace therin, accordyng to thy godlye creacyon & ordynance, the worlde wolde in a maner be clerelye vacaunt or wythout people.—The greater part of hys Church, doth God gather unto hym from infants.—And verelye I beleve thys to be true that whan a yonge chylde dyeth of one yeare there departeth out of the worlde wyth hym a 1000 or 2000 of the same age.—But whan I now depart the worlde, whych am 3 score yeares olde, there wyll scant 3 score departiens wyth me of the same age; so fewe are there whych lyve to that age. And nothyng els wyne we by our longe continuance here, but daylye afflictions and sorowes in beholdyng the wyckednesse, falsehede, & calamytees of thys worlde.—What a cruell Sprete our common we nede goe no farther for recorde than ourselves.—& non other thyng els is mankynde than a shepefolde appoynted to the slaughter.”

Afterwardes in the nyght as we were in dyverse communycacions, he chaunced upon thys questyon—

“Whether in the worlde to come,

or in the perpetuall congregacyon, one of us shulde knowe another or naye?”—& as we instauntlye desyred hym therin to saye hys mynde he made us thys answer, “How dyd Adam (sayd he), how dyd Adam as he arose from the slepe God had cast hym into, & behelde Eva standyng by hym, whom he never sawe afore; he sayd not ‘What art thou? or from whence dost thou come?’ but he sayd ‘Thys is now a bone taken out of my bones & a verye fleshe of my fleshe.’ Thus perceyved he her not to be mayde of a deade stock or a stone but of hys owne fleshe. And full was he of the Holye Ghoste in that houre, havynge the perfyght & through knowledge of God. To thys ful knowledge shal we come after thys lyfe, beyng renovated in Chryst, and shal knowe one another by countenance more perfyghtye than ever Adam knewe Eva hys wyfe.”

After these communycacions, he arose & went into hys owne chambre; hys 2 sonnes Martyne and Paule with Michael Celius folowyng hym. Anon after leanyng in the wyndowe he gave hymselfe to prayer after hys accustomed maner. Then went Michael Celius downe agayne, and Mastre Johan Aurifaber came up, unto whom he sayd “I were now verye sycke and moch peyne I fele aboute my hart.” Then seyde the seyde Mastre Johan unto hym, “Whan I was tutor to the yonge Earles here, as eyther of them felt anye grefe about the stomacke, the Countesse mynystered therunto soch a comfortable medycyne as releved them strayghtwayes: if ye wyll that, I shall procure it for you to the easement of your grefe.” He desyred hym so to do.—Then went he downe & sent up Jonas and Celius unto hym; whych axt hym how he did: and he complained of a wonderfull grefe about hys harte. Then dyd they comfort hym with warmed kerchers wherupon he sumwhat amended.

And after came Earle Albert in great hast unto hym with Johan Aurifaber bryngyng the afore rehearsed medycyne. And the Earle sayd unto hym, “how doe ye Mastre Doctour?” He answered “No payll is here to be doubted, most benygne & gentyll prynce, but my hope is within a whyle to be moch better than I now am.”

Then commaunded the noble Erle

the seyd medycyne to be gyven unto hym—and so after certayne commendacyons he departed from hym agayne.

Immedyatlye after, as he somewhat amended, he desyred to lye downe upon the bedde about 9 of the clocke, and slept there quyetously by the space of more than halfe an houre; Jonas, Michael Celius, his 2 sonnes with Ambrose his servaunt remaynyng styll in the chambre. And as he awoke aboute 10 o'clocke he sayd unto them "What sytt ye here yett styll? ye maye goe to your rest."—They answered "No Mastre Doctour it is mete we watche & see what ye have nede of." With that he desyred to ryse, & so went into the stodye, which was next to hys chambre. And as he had entered the seyd stodye he spake these wordes "The everlastyng God be my comfort for now I go to my bedde. Into thy handes O Lorde I recomende my sprete, for thu God of truth haste redemed me."

And as he had done off hys clothes & was layed in the bedde, he gave to eche onne of them hys hande & sayd "Farewele to yow all swete brethrenne in the Lorde; praye for the congregacyon & holy Gospelle of God that theye maye have prosperouse successe, for the wycked counsell of Trydent & that abomynable Pope hath sought, & yett seketh, to doe them both great harme."

Anon after, he fell agayne on slepe, & rested quyetously tyll one of the clocke. And as he awoke he called hysservaunte Ambrose, & commaunded hym to make hot the stove or hot-house.

Then Dr. Jonas asked hym how he felt hymselfe: wherunto he answered "O my Lorde God how sycke am I thys houre! I reckon non other than here in Iszleben, where I was both borne and baptyzed, to laye my mortalle bones." Then sayd Dr. Jonas & hys servaunt Ambrose unto hym "We doubt not but God our eternall Father wyll be your syngular comfort thro' hys sonne Jesus Christ, whom ye have so earnestly preached to the worlde." With that he arose up alone without help, & went into the stove repetyng agayne the wordes afore spoken—"Into thy handes O Lorde! I commende my soule. For thu God of truthe without fayle hast redemed me." And so

once or twyse he walked up and downe in the stove and than returned agayne to hys bedde.

Than came ther in unto hym hys host and hostasse, Mastre Symonfelde a Doctour of Physyck, and one Ludovycus a Medycyne Mastre also, wyth serten other of the cytie. Anon after resorted unto hym Earle Albert & hys ladye, wyth other noble menne & womene, bryngyng wyth them all maner of swete odours, oyntmentes, spyces & comfortatyves; and they all did their best to comfort hym there.

Then called he unto God sayng "O my Lorde God, how grevouse anguishe suffer I now about my hart! I shall now dye.—Lorde I thanke thee hyghlye—I shall now laye my bones in Iszleben myne owne natyve cytie."

Then sayd Dr. Jonas & Michael Celius unto hym "Reverende father call nowe upon the Lorde Jesus Xst whome ye so inteyrlye have loved, our onlye medyatoure & hygh byshopp of our sowles, & no doubt of it he will graciouslye heare yow. Ye have well swett: God wyll we trust better it." Wherunto he answered "Yea but the sweate is colde & full of death. I gyve over thys lyfe, for my paynes increase more and more. O my everlastyng Father, the God & Father of our Lorde Jesus Xst, yea, the Lord of all Ghostlye comfort, I rendre unto the Most Hygh thanks thys houre, that it hath pleased thy inestymable goodnesse to make open unto me a synner thy most derely beloved sonne my Lorde Jesus Xst, whome I have now, I thank thee, in full and peryght belefe. Hym have I preached, hym have I confessed, hym have I loved & glorytyed, whom the most wycked Pope wyth hys cursed cormorants do styll yett darken, dysdayne, mocke, persecute & blasphemie. I besyche thee most dere Lorde Jesus Xst mercyfulllye to receive my soule. O my heavenly Father! tho' I now leave thys mortall bodye & am taken from thys lyfe, yett do I certaynlye knowe that I shall evermore dwell with thee, & that none shall be able to withhold me from thy gracyouse handes. So hath God loved the worlde that he hath geven it hys onlye sonne, that non whych beleve in hym shuld perysh but have the lyfe everlast-

ynge. For God sent not his sonne into the worlde to condemne the worlde but that the worlde through hym, might be saved. He that beleveth on hym shall not be condemned. The God, sayth David, which is our Saver is even the same Lorde God, by whom we escape deathe. Geve thanks unto that Lorde in the congregacyon for the welsprynges of Israel, for hys glorie is here, & his myghte is in the cloudes."

Then resorted unto hym the Medycyne Mastre of whose handes he receyved to the quantyte of a sponfull of that he mynystred. Anon after he sayd agayne "I go hens, I go hens. My sowle I commende unto God which created it." And wyth that he thryse repeted agayne these wordes "Lorde & Father into thy handes I commende my sprete; thu God of truthe hast truly redemed me."

And as he had thus commended hys sowle to the heavenly Father, he laye quyetslye styll, & moved not at all. Then they which were aboute hym uttered manye ghostlye wordes: they moved hym, refreshed hym & called dyverslye upon hym to speake. But he neyther opened eye nor yet answered one worde.

As he was thus in quiet, & departed to everye mannis thynkyng, Dr. Jonas and Michael Celius cryed wyth a lowde voyce. "Reverende father wyll ye persever in Xst & hys holye doctryne, which ye hytherto taughte, & constauntlye now dye in the same?" He answered wyth stomacke that all which were present myght heare it, "Yea," and with that he turned hymselfe on the ryght syde, & so slept the space of a quarter of an houre, so that many reckened he shuld have recovered. But we lyked nothyng that slepe, but from thensforthe wyth lyghtes we moste dylygentlye marked hys eyes.

Anon after, came in Earle Johan Benrych of Swartzenburch wyth hys ladye: and by that tyme he waxed verye pale in the face; hys fete & handes were dedlye colde; & from the harte-warde he somewhat panted, but it was so softlye that we verye lytle perceyved it. In the which lyght breathyng he gave over hys lyfe to God, wythout anye payne to all our judgments. For he neyther moved hand then; neyther was there anye of us, as we testyfy here in

conscience both before God and man, that could perceyve in hym anye perturbacyon, dolour, or other unquyetnesse of bodye, in hys departyng. But quyetslye & swetely with all gentlenesse of sprete he rested in the Lorde. Lyke as olde Simeon sayd "Now letyst thou thy servaunt depart in peace accordyng to thy promesse." So that thys sayng of Xst in VIII of Johan maye well be verified on hym,—“Verelye I saye unto yow, he that kepe my worde shall never se deathe.”

Thys text out of the 8 Johan was the last clause that in thys lyfe he wrote with hys owne hande about 10 days afore he departed. And for a memorvall he registred it in the Byble of Huldreichhans hys frende, which was there the rent mastre of that cytie. And he left it after thys sorte—“*never to se death!*” What an incredible speakyng is this, if it be conferred with manifeste & common experyence! yet he which is the veryte itself hath so spoken it. Trulye whan a man hath thys sentence in seryouse remembraunce, stedfastly belevyng it, & departeth hens therin, he must plesantly passe awaye, & not fele the hard panges of deathe. And undoubtedlye blessed is that man in that worde of belefe which he hath so remembred in the verye deathe.” Herunto he thus subscribed—

“Martynus Luther Doctor 1546 die 7 Februarii.”

After thys was hys dead bodye wrapped in a newe whyte linen vesture, & so layed agayne upon the bedde, remaynyng there styll by the space of 5 houres. In the meane tyme came there in manye worshipfulle & honest cytyzens, beholdyng it not without teares of fayth, fulnesse, & love. On the 19 daye of Februarye aboute 2 o’clocke at after none was the corps carryed fourth with great solemnyte, & spirituall songes in their mother tongue, into the pryncypall Church of St. Andrewe. And many great Prynces and Earles followed the same, as Wolfgangus Prynce of Anhalt wyth his 2 bretheren, Earle Philipp and Earle Johan, with their wyves and whole famylyes; Earle Albert, Earle Johan, & Earle Wolfange of Mansfelde, with their wyves & howsholdes also; Prynce Everarde with hys 2 sonnes, Earle George &

Christopher, wyth their ladyes & assemblies, with a great sort of Lordes & Gentylnen more, & a wonderfull nombre of the common people. Whereas [on which occasion] Dr. Justus Jonas made the funerall sermon, divided into 3 partes: the first treatinge of the personage and godlye gyftes of Martyne Luther; the seconde of the latter resurrectyon & lyfe to come; the thirde comprehendeth serten communycacyons & threttenynges agaynste the truthe adversaries, that he beyng deade shuld not yet cease to invade Antichristes blasphemous kyngedome: and thys was upon the lattre parte of the 4 chapter St. Paul's 1 Ep. Thessalon.

Anon after, at the instaunt petycyon and request of the most noble Prynce Elector Johan Frederic Duke of Saxon, the corps was decrede to be carryed, with solemne obsequyes, unto the famouse cytie of Wittemberge, the noble Prynces & Earles afore seyd accompanyinge it with great worshypp [reverence] to the farther gates of Iszeleben. And about 6 o'clocke at nyght the next daye after, they came therewith to Ballis, where it was also receyved with lyke solemnyte of the senate and cytizens, & so reserved in St. Marye's Church there all that nyghte. In all the townes and vyllages as they came by, were the belles solemnylye ronge, with no small lamentacyon & dolour of the commen people.

The next daye, was it most honourablye receyved of the lordes & hygh offycers of the noble Duke of Saxon, the Earles of Anhalt, Swartzenburg, & Mansfelde, & other great estates more, with a myghtye nombre of horsemen, & so brought solemnylye to Betterfelde, & from thens to the cytie of Wittemberge.

Longe were it to rehearse all the funerall ceremonies and sorowfull mournynges, amonge the common people, in the townes as they went.

As they were ones comen to the gates of Wittemberge, at the commandement of the Prynce Electour Johan Frederic which was there present, the rectors and masters of that noble unyversytye with their great nombre of scolers on the one syde, & the worthye senate wyth their great commynalte on the other syde, receyved them worshyflye in their degrees. Afore the hearce went from

thens, in order, the mynysters of the Churches, & scoles with their scollers; & they sung spirituall songes in their mother tunge, as their comen manner is at buryals.

Next after the corps folowed hys most christen wyfe, Kateryne Luther, with serten sober & discrete matrones.

After them folowed hys 3 sonnes, Johan, Martyne, & Paule, James Luther a burger of Mansfelde, with dyverse other of hys kinsfolke. Then folowed the hygh Rectoure or Dean of the Unyversyte, with soch yonge Prynces, Earles, & Barons as were studeauntes in the same.

After them folowed Dr. Geo. Pontanus, Dr. Ph. Melancthon, Dr. Justus Jonas, Dr. Johan Pomeranus, Dr. Gaspar Cruciger, Dr. Hieronymus, with other auncient Drs. & Masters of the Unyversyte in a comelye order. After these folowed there honest matrones and vyrgyns in a semelye order also. And after them soch a nombre of straungers as never in Wittemberge was seane afore that daye. And as they had ones broughte it into the Church, they sett it afore the pulpet, & sange unto God their accustomed songes, had comenlye at great buryalles, in their mother tunge. Then wente Dr. Johan Pomeranus into the pulpet, & made a most comfortable sermon to that most worshyfull audyence which is now imprinted. In lyke case Ph. Melancthon made a funerall oracyon, with verye earnest sprete, to the comfort of the congregacyon, which is also imprinted.

After thys oracyon, serten lerned Mastres therunto appoynted, reverentlye toke the bodye, & so buryed it not farre from the tombes of the noble Dukes in the same Church. Thus is the precyouse organe and instrumente of the Holve Ghoste, the bodye of thys Rev. Dr. M. Luther commytted to the earth in the Tower Temple at Wittemberge, not farre from that pulpet wherin he made manye a notable & godlye sermon in hys lyfe time, in the presence of the most worthye electours Dukes of Saxon and manye worthye prynces more. So that it may wele be veryfyed what St. Paul wryteth "That which is sown in weakness shall aryse in power, the bodye that is sown in corrupcyon shall ryse agayne uncorrupted." So christen a departynge from

thys myserve into the eternal felicyte, our heavenlye Father graunt us of hys mercye intynite, which so gracyously called thys elect servaunt of hys Martyne Luther to so worthy an office, & also the Lorde Jesus Xst whom he so faythfully preached and confessed to the worlde, wyth the Holye Ghoste whych gave hym most singular strength in daungerouse parylls agaynst the wycked Pope, & the Gates of Hell.

We Justus Jonas, Michael Celius, & Joannes Aurifaber, whych were present at the godlye departynge of Dr. Martyne Luther from the begynnyng to the ende, do testifie here, in conseyence, as we sawe and hearde, as we wyl be saved afore God in the great daye of tryall. And not we onely but the noble Prynces & Earles, whych were there also present, do witnesse the same.

God the Father of our Lorde Jesus Xst grant us all hys most flowynge & abundaunt grace.—Amen*.

JOHANNENSIS.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. VI.

It is my intention to employ this, and perhaps two or three succeeding papers, in giving a short historical view of the opinions which were entertained by the English Church, on the subject of PREDESTINATION, at the time when she emerged from the darkness of Popery, and assumed her present form both of doctrine and worship. In executing this part of my design, I shall not think it necessary to trouble your readers with my own speculations on this abstruse topic; neither shall I attempt to decide the much controverted question, whether our Church is Calvinistic or Arminian. I shall content myself with simply stating such facts as the course of my reading has supplied; leaving every one to form his own judgment on the whole of the case. I have no hesitation, however, in saying, that it will produce no regret in my mind, if the conclusion to which your readers are led should be, that the points

* The above account is taken from a small 12mo, in the Library of St. John's College, Oxford; printed in black letter, and translated from the original German at the time of its first publication.

involved in the controversy are of secondary importance; and that there appears no reason to believe, that the founders of our Church meditated the exclusion from her pale of any persons, who, while they possessed that lively christian faith, which worketh by love to God and man, yet differed from each other in their explanation of the deep and awfully mysterious subject of the divine predestination.

It will first be proper to state what was said respecting this point in "THE ERUDITION OF A CHRISTIAN MAN," which has so frequently been referred to, and which appeared in the year 1540.

"As for the definition of faith, which some propose, as if it were a certainty that one was predestinated," the framers of the Erudition say, that they "found nothing of it either in the Scriptures or the Doctors; and they thought that it could not be known: for though God never failed in his promises to men, yet such was the frailty of men, that they often failed in their promises to God, and so did forfeit their right to the promises which are all made on conditions that depend on us."—"Free-will must be in man, otherwise all precepts and exhortations are to no purpose." This is defined to be "a power of the will joined with reason, whereby a reasonable creature, without constraint, in things of reason, discerneth and willet good and evil; but chooseth good by the assistance of God's grace, and evil of itself. This was perfect in the state of innocency, but is much impaired by Adam's fall; and now by an especial grace it is restored, that with great watchfulness we may serve God acceptably."—"Free-will is still in man," but "the grace of God is necessary, both preventing and assisting us, both to begin and perform every good work."—"God is not the author of sin, nor the cause of man's damnation; but this men draw on themselves, who by vice have corrupted those natures which God made good."—"Therefore preachers should not so preach the grace of God, as to take away free-will, nor so extol free-will as to do injury to the grace of God."—"All curious reasonings about predestination are to be set apart: there being no certainty to be had of our election, but by *feeling* the motions of

God's Spirit in us; by a good and virtuous life; and by persevering in it to the end."—(Burnet's History of the Reformation. Edit. 1715. p. 275—279. *)

We come now to the reign of Edward the Sixth, when the doctrines of our Church acquired nearly their present form. The ARTICLES of Religion, which were framed in this reign, differ in no material respect from those which were afterwards adopted under Elizabeth, and which continue in force to the present hour. Two Articles of this Formulary contain a statement of the points of Free-will and Predestination; and although the substance of what is there said must be fresh in the recollection of most of your readers, yet, for the sake of a ready comparison with "the Necessary Erudition," I will here transcribe those Articles, distinguishing, by small capitals, what has been added, and, by italics, what has been left out, since the year 1552.

"IX. OF FREE-WILL.

"We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will."

"XVII. OF PREDESTINATION AND ELECTION.

"Predestination unto life is the everlasting purpose of God, whereby

* Precisely the same language is used in the "*Pia et Catholica Institutio*," of 1544. Free-will is defined to be "*Facultas rationis ac voluntatis, qua bonum, assistente gratia, eligitur: malum vero eadem destituyente.*" And preachers are warned, "*Nec liberum arbitrium ita predicent ut gratiam Dei afficiant contumelia; nec gratiam sic efferant ut libero arbitrio locum non relinquunt.*"—"Ceterum an singularis aliqua sit per fidem notitia, qua quisquam certe apud se statuere et sibi confirmare possit, esse se de numero predestinatorum, et eorum qui in Christiana vocatione ad finem usque perseveraturi sunt, non est ut in presentia dicamus; cum nullam hujusmodi notitiam aut certitudinem vel divinarum literarum testimonio, vel sanctorum patrum scriptis traditam, commendatamve habeamus."—"Monendi sunt homines, ne damnationem suam Deo ascribant, sed sibi, suoque vicio acceptam referant, qui tot Dei beneficiis ac donis pro suae voluntatis malitia et stultitie ingrati abutuntur," &c. &c.

(before the foundations of the world were laid) he hath constantly decreed by his counsel secret unto us, to deliver from curse and damnation those whom he hath chosen is CHRIST out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his spirit working in due season; they through grace obey the calling; they be justified freely; they are made sons of God by adoption; they are made like the image of the (his) only begotten Son Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of Predestination, and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

"Furthermore, though the decree of Predestination be unknown to us, yet we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God."

In the CATECHISM, which was published in 1553 by royal authority, on the recommendation of Cranmer; and which has obtained the name of *King Edward's Catechism* †, I find the following passage relative to this subject.

"To the furnishing of this commonwealth," (viz. the Church of Christ)

† See No. for July last, p. 232.

"belong all they, as many as do truly fear, honour, and call upon God, wholly applying their mind to holy and godly living: and all those that putting their trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith steadfast were forechosen, predestinated, and appointed out to everlasting life, before the world was made. As witness hereof, they have within their hearts the Spirit of Christ, the author, earnest, and unfailable pledge, of their faith."—"The first, principal, and most perfect cause of our justifying and salvation is the goodness and love of God: whereby he chose us for his before he made the world."

I am not aware that there is any passage in the Homilies which can be considered as directly bearing on the points in question. This circumstance, undoubtedly, furnishes a presumption that whatever were the speculative opinions of our reformers on those deep subjects, they did not regard the exposition of them as falling properly within the scope of addresses from the pulpit.

I think it fair also, in this place, to state, that the Homilies have been considered as speaking, in one or two places, a language which is not reconcilable with the doctrine of final perseverance as held by the Calvinists. I will not pretend to say, whether there be any truth in this allegation. The reader, however, by carefully perusing the fortieth and sixty-eighth pages of the last Oxford edition of the Homilies, may be able to satisfy himself upon it. With respect to the doctrine of universal redemption*, which most men allow to be affirmed by the Church, it is no more than an act of equal fairness to state, that that doctrine is not regarded by a great number of those divines, whose views of predestination and grace may be termed Calvinistic, as militating with their system.

I intend to pursue this subject in

* By the doctrine of "Universal Redemption," I mean no more than that "Christ died for all men," and that he "made a full, perfect, and sufficient oblation and sacrifice for the sins of the whole world." Those only, it must still be remembered, can derive any benefit from this death, oblation, and sacrifice, who are "Christ's faithful soldiers and servants to their lives end."

one or more succeeding Sketches, by a reference both to the publicly authorized documents of Queen Elizabeth's reign, and to the opinions which have been expressed upon it by individual reformers.

Q.

For the Christian Observer.

REFLECTIONS ON 1 COR. VI. 20.—GLO-
RIFY GOD.

THE Scriptures, by their general tenor, clearly authorize the sentiment, that God, infinitely glorious, and blessed in himself, needeth not the service of any created being. And yet they as plainly declare that he created all things *for himself*, to promote his glory, and to do him service. The angels are those "ministers of his that do his pleasure:" and even the inanimate creation is said to fulfil his word. The creatures of God were not formed that they might act independently of their Maker: but that they might be obedient to his will. In obeying his will they secure their own happiness; but, which it is more to our purpose to remark, they are considered in Scripture as promoting the *glory* of their Divine Sovereign. Man, however, has not maintained his obedience to the divine will. Since the Fall he has never been disposed to acknowledge God as his sovereign, nor to take the divine law as the rule of his conduct: and thus it is that God has *not been glorified* by revolted man. Whatever tribute of glory arises to the Creator from the obedience of his creatures, that tribute has been withheld by man, in his natural state, since the Fall of our First Parents. Now is it not the object of the Gospel to bring men back to a willing submission to their Almighty Lord? And is not every genuine disciple of Christ really thus converted, and brought back to God? Convinced, through the operation of God's Holy Spirit, that a state of rebellion is a most dangerous state, and led to enquire for a way of escape, the Christian has accepted the mercy held forth in the Gospel. He has learned to commit his cause into the hands of Christ, and to look for pardon, and for every spiritual blessing, through his atonement and intercession. The hope of the Gospel, how-

ever, not only supports, but purifies the soul. The Cross of Christ regarded with faith, while it removes the terrors of an awakened conscience, teaches the penitent to *hate* transgression, and constrains him to chuse the service of God. The natural enmity of his heart to the divine will is now subdued. The rebellious principle is no longer predominant: and though from the imperfect nature of our present state, from the evil which surrounds us on all sides, and from the repeated assaults of a powerful adversary, the Christian is too frequently obliged to confess that he cannot do the things which he would, yet it is at all times the language of his heart; and language, which the habitual tenor of his actions proves to be sincere, "Lord, what wilt thou have me to do?"—"Speak, Lord, for thy servant heareth." Thus the man is brought back to the law of his creation. God's will is again supreme in his heart: and his sole care is, that every thought, word, and deed, may be conformable to that will. To maintain this conformity is his diligent endeavour; and every failure in this object is his real grief. The angels in heaven glorify God, for it is their sole object to do his pleasure. Man in paradise glorified God, while the will of his Creator was his constant law: and, *after the same manner though not in an equal degree*, man, brought back, by the grace of the Gospel, dutifully to acknowledge God as his Lord and Master, does glorify him in his body and in his spirit, which are God's.

Without entering therefore upon the speculative question, how God can be said to receive glory from his creatures, who needeth nothing to make him more glorious than he is in himself; a question which it might be equally difficult to solve, whether it applied to the case of angels or men; but maintaining on the ground of Scripture that God did create all things for his own glory, and that man, though he has departed from this law of his creation, is, by obeying the Gospel, brought to yield himself again to God; the exhortations addressed to Christians, in the Scriptures, to glorify their heavenly Father, seem not difficult of interpretation.

Let us be persuaded that it is our duty, as creatures of God, to make his will the sole rule of all our ac-

tions, and look upon ourselves as professedly brought to acknowledge this duty, by the constraining power of the love manifested in our redemption; and we shall discover a peculiar force and propriety in the exhortations to do all, even the most common actions of our lives, to the glory of God. In such passages of Scripture we may consider ourselves as thus addressed. "You are by right of creation the servants of God; and having from him received all things, you are bound to acknowledge him as your only Lord and Master. But you are his by right of redemption also, for when he might have justly taken vengeance of all your rebellions against him, he spared you; and, by wounding his own Son, made a way for your escape. And you are his, by your own profession. For you have declared your acceptance of this mercy; and have enrolled your names among those who look for salvation through Christ. Remember then all these your obligations to make it your aim, in all things, to please God and to obey his will. You cannot primarily seek your own interest or gratification, whether in matters of apparently greater or less moment, without departing from this your obligation to God. None of your concerns are so exalted, that they are above the extent of this principle of regard to God; none so mean or common, that they are beneath its influence: all must be under its guidance. Therefore, 'whether ye eat or drink, or whatever ye do, do all to the glory of God'."

The term, glorifying God, has been explained as referring to that *principle* which is to guide the conduct of Christians in all things. But it is by no means meant, by this explanation, to supersede the *particular* exercise of all right dispositions of mind, and holy affections, towards our Creator. These are inseparably connected with the general principle of submission to God: they are involved in it: they are main branches of it. A supreme love to God, a reverential fear of him, a filial trust in his providence, a grateful sense of his unmerited mercies, a humble adoration of his glorious perfections: all these, the proper dispositions of rational creatures towards their great Creator, are found in the hearts of such as are brought by faith in the Gospel to yield them-

selves to God; and apart from this submission they exist not in fallen man.

Thus then it is conceived, that man, by having continued obedient to the will of his Creator, or, since his state of innocence is gone, by having penitently returned to his obedience, (as believing in Christ), might justly be said to glorify God, even though he were placed alone on the earth, and there were no spectator of his conduct but God only. But the propriety of this language will, perhaps, be made more evident, by considering man in his social capacity.

This world then is clearly represented in Scripture as in a state of rebellion against God. It may be called a province, revolted from the divine government. The authority of the Creator, and his will, are scarcely acknowledged; or acknowledged only in name. "They are all gone out of the way," is the testimony of inspiration concerning the whole human race. But true Christians, those who are said to glorify God, who are exhorted to do all things to his glory, have returned to their obedience. They do, as we have before seen, really acknowledge God as their sovereign, and his will as the rule of their conduct. Amidst a crooked and perverse generation they profess themselves the servants of God. By their *actions*, at least, they proclaim to all around them, we will serve the Lord. Considered in this point of view, may they not, with peculiar propriety, be said to glorify him? For these their professions, followed by a steady, consistent conduct, even where they fail to win others to the same line of duty, do unquestionably produce in the hearts of their fellow mortals no unimportant convictions in favour of the cause of God and his service.

By standing up for God, Christians remind others of the existence of the Creator, and of the obligations which are binding upon all his creatures. By professing to make God's word the rule of their lives, they remind them that this word has an authority which cannot be overthrown, and that it contains awful denunciations against the disobedient. Men of the world, while they see Christians living for eternity, feel that there is folly and danger in putting away the thought of that future state, to which, in the Word of God, such infinite

importance is attached. Unwilling as they are, to think of any thing but their own immediate interest or pleasure, they are obliged to remember that God has appointed a day in which he will judge the world; and that they must stand at the judgment seat of Christ.

The superior excellence also of God's service is impressed upon the minds of rebellious men, while they behold real Christians enjoying a substantial peace of mind, which, (as even the most prosperous among them find by experience), nothing earthly can, of itself, bestow. The conclusion too is almost unavoidable; that the service, which is a source of blessings in the present world, will indeed bring fullness of joy in the world to come.

On any other supposition than that such convictions are really produced by the conduct of Christians, it would be difficult to account for that enmity which the world has ever manifested against "the excellent of the earth." Why should men be desirous of tracing the motives, and studious to misinterpret the actions of all such as come forth on the Lord's side? Why should they with such satisfaction discover and publish every inconsistency in their conduct, every frailty to which human nature in its best estate on earth is still liable? Why, but because from the steady religious character of Christians, they have before drawn a conclusion similar to that which the Jewish lawyers drew from one of our Lord's discourses—"Thus acting thou condemnest us?" "I hate him (said Ahab of Micaiah), *for he doth not prophecy good concerning me, but evil.*"

Worldly men discover in the conduct of true Christians, the character of the servants of God: and as they cannot but discern an essential difference between that character and their own, so neither can they avoid presaging the different events which await them in the future world. Hence that exclamation, by no means uncommonly proceeding from the mouths even of the most profane—"Let me die the death of the righteous, and let my last end be like his."

Let us suppose a family, in which (as appears at least at one time to have been the case in that of the Patriarch Jacob), *one child alone re-*

mained under the influence of paternal authority, respected his father's person, and consulted his wishes; while the rest manifested an irreverent and disobedient spirit. Such a child, whose good behaviour would strongly testify against the ill-conduct of his brethren, would, with peculiar propriety, be said to honour his parent: or, if we take the case on a larger scale, and suppose that among the inhabitants of a city in revolt against their sovereign, refusing to obey his laws, or admit his authority, some were found true to their allegiance; they also would most justly be said to honour their sovereign, who, amidst rebellious numbers, should stand up for his cause, plead his right, own his authority, and protest against the conduct of their fellow subjects as evil and destructive. And these cases surely will serve to illustrate the meaning of the term glorifying God, as it is applied to the conduct of true Christians. They are the obedient children in a disobedient family: they are the loyal subjects among a rebellious people: *Faithful found among the faithless.*

But if we would really comply with the exhortations of the Bible to glorify God, we must make it our first care to imbibe the genuine religion of that inspired volume. If our religion be a mere system of formal observances, or of doctrinal opinions, or of barren impressions, the term, glorifying God, will, in no degree, belong to us. Be it our concern then, as we would answer to the high calling of the Gospel, to be reconciled to God; to be indeed of the number of those who are returned to the shepherd and bishop of their souls. Be it our care to possess, and exercise towards our God, all those dispositions of mind which are his just tribute from his rational creatures. And as we would lead others, our fellow-creatures, to glorify their Creator also, let us make it our diligent endeavour that the light of our good example, of our holy conversation, may steadily shine before them.

M. R.

To the Editor of the Christian Observer.

SIR,

You have done me the favour to insert in your Miscellany three commu-

nications, on rendering Sermons intelligible and interesting to the Lower Classes. In those communications I insisted on the peculiar disadvantages under which the clergy labour, in adapting their discourses to the poor; and on their being little conscious in how great a degree they fail to attain that object. I also endeavoured to enumerate the circumstances which, in order to remedy this defect, demand attention in their compositions. It is my present intention to point out the *qualifications* and *habits* which may best enable them, under the divine blessing, to adapt their sermons to an illiterate congregation.

But before I proceed to my immediate object, I must premise, that if a clergyman, presuming on his superiority in literary attainments, should look upon himself as qualified to address a common country congregation without taking much pains in preparing a sermon, I should have no hope that he would succeed as a preacher. That superiority, instead of releasing him from the necessity of regular and sedulous preparation, makes such preparation a more imperious duty. The extent of his knowledge, the quickness of his perception, his ability to grasp a wide, and to unravel the intricacies of a complex subject, at once to appreciate the force of arguments, and to keep up his attention without fatigue during a long and arduous investigation: these advantages place him at such a distance from uncultivated minds, as to render it very difficult for him to accommodate himself to their ignorance and dullness. But when, in addition to the difficulties he must encounter from the preceding causes, he speaks a language widely differing from that of the mass of his hearers, in its copiousness, its arrangement, its images, and its very terms, he will evidently be in great danger of being generally obscure, and frequently almost unintelligible to them. This picture may appear highly coloured to those who have never given their attention to the subject to which it relates. But is it too highly coloured when applied to the case of a young man, laden with school and academic honours, who suddenly finds himself a village curate? Is this, however, the strongest case that can be stated? What if this young man had continued ten or fifteen years longer in college; had

acquired the habits of a combination room; and had added to his literary knowledge, matured his abilities, and established his reputation, by filling important offices in the university, or by his successful labours as an author? When a gentleman of this description takes a college living, situated in the country, without having previously bent his mind to the spiritual instruction of the lower classes, he may almost be considered as an inhabitant of another planet dropt into a village. Though the difference between a well-educated clergyman and his poor parishioners will be less in most cases than in the instances which have been stated, and often much less, yet it will always be very considerable.

And let it not be thought, that it is an easy matter for any one to lower his ideas, his arguments, and his language, to the level of those who are very far his inferiors in intellectual attainments. To do this with effect he must have acquired an accurate knowledge of the difference between himself and them. He must, moreover, have learnt, not only what are the means by which he may accommodate his discourses to the state of persons so far removed from him, but must also have acquired the art of handling his tools with ease and dexterity, and of introducing a very great, if not also a very irksome, change in the current of his thoughts, and in his established habits of composition, without losing the vigour and animation necessary to give interest to his discourses. These are no slight acquirements, and will by no means drop into his hand like ripe fruit, or be attained at once. If his conceptions of the nature of the work before him are in any degree adequate, he will find himself, in the commencement of his labours among the poor, so cramped and fettered, by being suddenly forced into a new, and to him uncouth, species of composition, as to be in danger of being disgusted with his employment. He will find, that before he can succeed as a teacher, he must become a scholar among his people. He will find, that, like a Missionary lately arrived in a new region, he is under the necessity of studying the habits of mind and the language of those among whom he is placed, before he can prosecute his ministerial labours with effect. Happy will it be, if his love of God

and man burns with so bright a flame; if pride is so far expelled from its strongest fortresses in the bosom of a gentleman and a scholar; and if a warm and steady zeal to perform all the duties of his sacred office has gained such an ascendancy over the love of ease, as to prevent his shrinking from a task, which to the natural man will too probably appear burthensome and degrading! Happy will it be if he sees through the delusions by which Satan and his own heart would bar his entrance on a course, which is, in fact, the reverse of their representations: a course, in which he will exchange the low objects wherewith they would dazzle for the highest at which man can aim; and worldly vanities, and final disappointment and misery, for the peace which passeth understanding, and that unfading honour which cometh from God only!

But, supposing a clergyman to be fully impressed with the necessity of adapting his sermons to the lower classes, how must he qualify himself to attain this object?

1. Let him prepare, by cultivating humility, simplicity, and affection, for encountering whatever may be disagreeable in the new study on which he is to enter. Humility will teach him to condescend to what, in a worldly view, is low and mean, and enable him willingly to stoop to learn of rustics how to address rustics. Simplicity will find such representations, and arguments, and language, as are best suited to the poor not uncongenial to itself, and will therefore readily adopt them. And affection will smooth every difficulty, and sweeten every toil, and reconcile to every disappointment which is to be encountered by a young clergyman endeavouring to qualify himself to be a spiritual guide of the poor.

2. Let the pastoral visits of a clergyman to his poor parishioners be frequent, and so conducted as to lead them to join with him pretty freely in conversation. It is absolutely necessary for him to learn what degree of knowledge they possess, what opinions they entertain, what are their mental powers, and what language they understand. Without being well-informed on these points, how can a preacher hope that his discourses will be suited to his congregation? In giving them advice in their worldly

concerns the necessity of similar information would be immediately seen. What rational man would set about persuading a yeoman to adopt a particular mode of culture in his field, without first conversing with him to discover his opinions and the state of his mind, for the purpose of accommodating his arguments to existing circumstances? A lecture on husbandry, very able perhaps but not suited to his auditor, would probably be thrown away. And I fear, that very slender hopes can be entertained of the success of a like discourse in divinity.

If then it is absolutely necessary, that a clergyman, who would lead his flock to Christ, should be intimately acquainted with their state, how can he possibly obtain the requisite information but by much intercourse with them? This is a branch of knowledge which he cannot derive from books, nor even from the accounts of clergymen who have had personal experience. It must consist of such a variety of details as can be learnt only from a habit of friendly conversation with the poor. While this intercourse is so managed as to be useful and not unpleasant to them, it must be considered by a clergyman, during the early periods of his ministry, as a *study* for the purpose of qualifying himself for greater usefulness. How often, when in conversation with a labourer or mechanic, will he find to his surprise an ignorance of facts and principles, which he never would have suspected! He therefore would have been satisfied with briefly asserting them, or perhaps with barely alluding to them in his discourses, instead of bringing forwards full explanations and regular proofs. How often will he find, that an argument, which appears to him perfectly clear and decisive, is too concise, or too complex, or too refined, for his companion, and shoots over his head without making any impression! Had he not made this discovery, he would have used it in the pulpit in full confidence of the effect it would produce on his congregation, and never have thought of altering it in the way which he now sees to be requisite. How often will he find, that words and phrases, quite familiar to him, are not understood! But he will also find, that it soon becomes easy to substitute others for them, which, if more home-

ly, have generally the advantage of being more simple, while they are equally expressive; and that the only disadvantage incurred by the change is, that they are less agreeable to a classical ear! These discoveries will, as I can venture to affirm, far exceed the expectations of almost any young man who has lately left college, and will cause a striking change in his sermons.

Supposing, however, that it were possible for a clergyman to be aware, without the personal intercourse which has been recommended, what arguments and what language would be suited to the poor, still he would be extremely awkward in employing them, if he had not habitually exercised himself in this way in conversations with his parishioners. I know what ought to be the form of letters, and am sensible of faults in writing, but yet I should write with great difficulty and very ill with my left hand. And why? Merely from want of practice. A similar illustration may be found in the difficulty we often experience in writing and speaking languages which we can read with perfect facility. By conversing with the lower orders, a dexterity in accommodating thoughts, arguments, and language, to their state of intellect, to their degree of knowledge, their habits, and their feelings, is obtained; and the duties of the pulpit are performed ably and impressively, which would otherwise be ill executed and without effect.

There are various irresistible arguments for regular and frequent pastoral visits among the poor, which my subject does not lead me to press. Without them how will a minister of Christ raise in his bosom the warm affection for his flock, with which he ought to be animated? Or how can he expect that his flock will give him credit for that affection, and for genuine solicitude to lead them to Christ? Without such visits how can he obtain a real insight into the characters of his people, in a moral and religious point of view, with which it is even more necessary that he should be intimately acquainted than with their intellectual state? These are points of the utmost importance, and it would give me pleasure to see them elucidated, and enforced, by the pen of one of your experienced clerical correspondents.

3. Study the character of Christ and his method of teaching. Where shall we find such models of amiable simplicity as in the discourses of our Saviour? Amidst true oratory, what an absence of oratorical artifice or pomp; and amidst a profusion of illustration and imagery, how simple are both the argument and the language! In proportion as a Christian Minister imbibes the spirit of the discourses addressed by the blessed Jesus to his Disciples, and transfuses it into his conversation and his sermons, he may hope to enlighten the minds and reach the hearts of the poor. For his doctrines indeed he must not confine his view to the truths delivered by Christ, but draw largely from those recorded in the writings of the Apostles, after the Comforter had led them, agreeably to the promise of their Lord, into *all* truth. The Saviour of mankind, during his whole ministry accommodating his instructions to the great ignorance and national prejudices of his hearers, and knowing that they were unable to behold with open face the full glories of his Gospel, veiled the brightness of some of its leading doctrines in a cloud. Even just before his crucifixion he told the Apostles, that he had yet many things to say to them which they could not then bear, and he referred them to the coming of the Holy Spirit for full information.—John xvi. 12, 13. Though, however, a clergyman would fall into a great error, if he limited the *matter* of his sermons to what he met with in Christ's discourses, yet with respect to *manner* he will find them, I think, a far better guide than the epistolary writings of the Apostles at a later period. Those discourses not only present him with an inestimable example of divine wisdom and holy dispositions, in their purity and perfection, employed in the instruction of the poor, but they are discourses to persons in a situation far more similar to that of his own congregation, than those Christians were to whom the Apostles addressed their Epistles. The supernatural gifts of knowledge and wisdom and prophecy, widely diffused through the Churches to which the Epistles were written, would open the understandings of numbers, and enable them to comprehend what would have been far above their capacities before their minds were illumined: and the individuals

who were not endued with such gifts would meet, in those who were, with ready and able interpreters. It is, therefore, by no means a matter of surprise, that the Epistles should be extremely different, both in argument and style, from the discourses of Christ; and it is evident which of these species of composition affords the best model for the general texture and colour of modern addresses to the poor.

B. T.

To the Editor of the Christian Observer.

As your valuable work is particularly calculated to raise the character, and to promote the usefulness, of the clergy, I beg leave to send you an extract from the celebrated Mr. George Herbert's "Country Parson." It describes the clergyman in the exercise of one of the most important branches of his duty, viz. *preaching*. And making due allowance for the peculiarity of the style, and for one or two suggestions, which were better adapted to the age in which he lived than to our own, his directions will be found highly useful to every Country Clergyman, who is desirous of preaching with effect to his rustic congregation. Herbert's little work is now somewhat scarce*; and if my extract should not be entirely correct, I can only say, that it was made some years since for my own use, and is now sent to you from my Common Place Book without being compared with the original; which has, I believe, in one part, one or two additional sentences. The substance, however, of the chapter is as follows:

"The Country Parson when he preacheth *procures attention* by all possible art, both by *earnestness of speech*, it being natural to men to think that where there is much earnestness there is somewhat worth hearing; and by a diligent and busy cast of his eye on his auditors, with letting them know that he observes who marks and who not; and with particularising of his speech, now to the younger sort, then to the elder, now to the poor, and now to the rich: This is for you, and this is for you: for *particulars* ever touch, and awake,

* It might, perhaps, be worth while to reprint it.

more than *generals*. Herein also he serves himself of God's judgments, ancient*, modern, parochial. Sometimes tells stories† and sayings of others: for them often men heed, and remember better than exhortations; which, though earnest, yet often die with the sermon, especially with country people, which are thick and heavy and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them: but stories and sayings they will remember. He often tells them that sermons are dangerous things, that none goes out of Church as he came in, but either better or worse; that none is careless before his judge, and that the Word of God shall judge us. By these and other means, the Parson procures attention: *but the character of his sermon is holiness*. He is not witty, or learned, or eloquent, *but holy*. This quality "is gained, 1st. By choosing texts of devotion, not controversy,—moving and ravishing texts, whereof the Scriptures are full. 2ndly. By dipping, and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting and cordially expressing all that we say; so that the auditors may plainly perceive that every word is heart-deep.—3rd. By turning often, and making many apostrophes to God, as, Oh Lord, bless my people, and teach them this point! or, Oh my Master, on whose errand I come, let me hold my peace, and do thou speak thyself! for thou art love, and when thou teachest all are scholars. Some such irradiations scatteringly in the sermon, carry great holiness in them. The prophets are admirable in this. So Isaiah lxiv. "Oh that thou wouldst rend the heavens, that thou wouldst come down," &c. And Jer. ch. x. after he had complained of the desolation of Israel, turns to God suddenly, "Oh, Lord! I know that the way of man is not in himself," &c.—4th.

* Here a sentence or two is omitted.

† It is obvious from the whole strain of Herbert's observations, that he did not mean, by this expression, to recommend the telling of stories or anecdotes, which have any thing in them either *low* or *ludicrous*; but merely the occasional introduction of remarkable facts or sayings, of a grave and affecting nature, by way of illustrating or confirming the subject in hand.

By frequent wishes of the people's good, and joying therein, though he himself were with St. Paul even sacrificed upon the service of their faith. For there is no greater sign of holiness, than the procuring and rejoicing in another's good: and herein St. Paul excelled in all his Epistles. How did he put the Romans in all his prayers, Rom. i. 9. And ceased not to give thanks for the Ephesians, Eph. i. 16. And for the Philippians made request with joy, chap. i. 9. And is in contention for them whether to live or die; be with them, or Christ, ver. 23, which setting aside the care of his flock, were a madness to doubt of. What an admirable Epistle is the Second to the Corinthians: how full of affections! He joys and he is sorry, he grieves and he glories: never was there such a care of a flock expressed, save in the Great Shepherd of the fold, who first shed tears over Jerusalem, and afterwards blood. Therefore this care may be learned there, and afterwards woven into sermons, which will make them appear exceeding reverend and holy.

"Lastly.—By an often urging of the presence and majesty of God by these or such like speeches, 'Oh let us take heed what we do: God sees us, he sees whether I speak as I ought, or you hear as you ought: he sees hearts as we see faces: he is among us; for if we be here, he must be here, since we are here by him, and without him could not be here.' Then turning the discourse to his Majesty, 'And he is a great God and terrible; as great in mercy, so great in judgment.' Such discourses shew very holy. *The Parson's method* in handling of a text consists of two parts; 1st. a plain and evident declaration of the meaning of the text; and 2ndly, some choice observations drawn out of the whole text, *as it lies entire and unbroken in the Scripture itself*. This, he thinks, natural, and sweet, and grave; whereas, the other way of crumbling a text into small parts, as, the person speaking or spoken to, the subject and object, and the like, hath neither in it sweetness, nor gravity, nor variety; since the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture. The Parson exceeds not an hour in preaching, because all ages have thought that a

competence, and he that profits not in that time will less afterwards. The same affections which made him not profit before, making him then weary, and so he grows from not relishing to loathing."—*Herbert's Country Parson*, chap. vii.

Thus far, Sir, writes the divine Herbert. It is to the *general spirit* of his observations that I beg to direct the attention of your clerical readers. This they will readily perceive, tends chiefly to that most important point, *the effect* of preaching, which is justly made to depend principally on the *devotional* character of sermons. Let a clergyman avail himself, then, of learning, argument, and eloquence; but let him withal remember, that the *practical effect* of his discourses will greatly depend on what Herbert calls their *character of holiness*; and that this must for the most part proceed from an experimental acquaintance with the truths of the Gospel, and an apostolic fervour and zeal in the conversion of souls. I cannot better illustrate my meaning upon this subject than by adding the following brief account of Dr. Manton, as a preacher, by Dr. Bates.

"He spake," says the latter eminent divine, "as one that had a *living faith within him* of divine truth. From this union of zeal with his knowledge, he was excellently qualified to convince and convert souls. *The sound of words* only strikes the ear, but *the mind* reasons with the mind, and *the heart*," (according to the celebrated observation of Lord Bacon), "*speaks to the heart.*"

May I not justly address to every one of your clerical readers the emphatic direction of our Lord, on a different occasion—"Go, and do thou likewise?"

C.

For the Christian Observer.

THE following inquiries are of a miscellaneous kind, and have been suggested chiefly by reading several of the annual reports of different public societies. A desire of information has not been the *only* motive with the writer in sending them to the Christian Observer. It is his wish to draw the attention of mankind to these subjects; and to excite and keep alive

among Christians, a sense of the obligations they are under, to propagate the knowledge of that Gospel which has long been the glory of our land.

1. Has any progress been made in printing the *Arabic* Bible since the death of *Professor Carlisle*? In what state of forwardness is this work? and when may it be expected to appear?

2. In several of the Annual Reports of the Society for promoting Christian Knowledge, mention is made of *Arabic* Testaments, printed by that society for the purpose of sending abroad. Are there any of these Testaments remaining upon hand? If there be, it may be necessary to add, that the Consul General from the *British* Court to the State of *Algiers*, who now resides in *Africa*, would be very glad to receive any number that can be spared, and would dispose of them, in the most advantageous manner.

3. Some years ago several religious tracts were printed in the *Soosoo* language, a language never before written. Has any attempt been made to translate the Holy Scriptures into this language? The efforts of Missionaries must be very limited and inadequate, without a Bible in the vulgar tongue.

4. Has the Mohawk Chief received proper encouragement to proceed in translating the other parts of the New Testament into his native language? The two Gospels of St. Mark and St. John are extremely valuable; but much yet remains to be done for that people. Has the chief succeeded in his attempts to engage a pious clergyman of our Church to go and reside in his country? Few stations that have been proposed for Missionaries are more promising of success, than that among the Mohawk nations. A clergyman would find the advantage of being near to the wing of Dr. Mountain, the Bishop of *Quebec*. He might receive much advice and encouragement from that quarter, and would have a comfortable place of retreat, and comparatively nigh at hand, if his labours should not be acceptable to the people of his charge. Or if his endeavours should prove successful, he might procure from the Bishop of *Quebec* the regular ordination of assistants, without the trouble and ex-

pence of sending to England. Is there no pious young clergyman in our united Church, who would wish to be the founder of Christianity in a distant nation?

5. Are the *British* and *Irish* inhabitants of *New Holland* sufficiently supplied with *English* Bibles? An additional chaplain has long been wanted for that situation. A man of steady active piety might not only be very useful, but would also be likely to obtain wealth and honour, by a residence in those distant regions. Where are the spirit and courage of our young clergymen?

6. Not long ago the Bishop of London advertised for pious young clergymen to go out to the *West Indian* Islands, to labour among the negroes: have any been sent out in consequence of this advertisement?

7. Can nothing be done towards a Chinese translation of the Holy Scriptures? Is that vast empire always to continue in darkness, and in the sha-

dow of death? Could not the College of *Bengal* assist in so important a work? In Sir George Staunton's account of Lord Macartney's embassy, mention is made of a youth who made a very rapid progress in acquiring the language. He was presented to the Emperor, and addressed him in Chinese. Could not this youth (if he be yet alive) assist in such an undertaking? Suppose the printing was deferred to a future occasion, if the translation was made it would be a considerable progress; and even an imperfect translation would be a great blessing. Why should the *British* nation shrink back from such a work on account of the expence? The attention of mankind has been drawn to this subject of late years, and if the matter should again be suffered to rest, without having made any progress, it may not be easy to revive the consideration of it on any future occasion.

R. Y.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. II.

(Continued from p. 473.)

Oh, popular applause! what heart of man
Is proof against thy sweet seducing charms?
The wisest and the best feel urgent need
Of all their caution in thy gentlest gales:
But, swell'd into a gust—who then, alas!
With all his canvass set, and inexpert,
And therefore heedless, can withstand thy
pow'r?

COWPER.

It is an observation less common than correct, that human nature poisons whatever it touches: and it may be equally true, that a subject's liability to abuse bears an exact proportion to its intrinsic excellence. What wonder then that the pure and undefiled religion of Jesus Christ should have become the perverted source of errors, the most absurd and extravagant that ever insulted the common sense of mankind: or that the history of the Christian Church should in every æra illustrate its founder's prophetic declaration, *I came not to bring peace, but a sword!*

In the person of *Lorenzo* we recog-
CHRIST. OBSERV. No. 45.

nize those speculative divines, who, if they approach within sight of truth, yet, when warned by interest and apprehension to avoid a nearer survey, not merely shrink back to their original position, but retreat into grosser darkness, bewilder themselves in the mazes of uncertainty and debate, and finally wander on the confines of eternal death.

But if the Gospel may be theoretically embraced, and even defended, while practically rejected: if the understanding may assent to its veracity, the affections still adhering to the world: it is also possible, on the other hand, to receive divine truth with a certain degree of sincerity, yet to cloud its purity by an unnatural admixture of human passion and infirmity. The convert may haply drink at the well of life, but the water,

— pure as the fountain is,
Is sullied in the stream, taking a taint
From touch of human lips.

Introducing in the present sketch, a second character to the reader's acquaintance, I beg leave to solicit his attention to the preceding observa-

tions, lest he should suspect the writer of resisting right principles, instead of merely exposing their depravation when incorporated with foreign ingredients.

ISIDORE has for several years enjoyed an unusual share of popularity as a preacher.

If by popularity we are compelled to understand the talent of collecting large assemblies, it certainly involves neither the ability nor moral worth of its possessor: for were this the case, the demagogue, who allures a crowd, might identify patriotism with factious and impotent declamation. Nor can it be admitted, that every proprietor of this boon must, by retaining it, forego his claim to the estimation of the wise, for then, the bard who supplies the introductory lines to this paper, would no longer merit the honourable appellation of a Christian Poet. Simply considered, it is a grant vouchsafed by parties to their leaders: and its value will of course result from the qualifications of those by whom it is bestowed.

To ascertain therefore the specific character of the popularity acquired by ISIDORE, it is necessary to analyze the mass of his patrons and admirers. These may be classed under three divisions; the first of which comprizes the decided friends of Religion, who respect his excellencies, but are not blind to his failings, and tolerate defects which they lament and condemn, on account of the supposed counterbalance in his zeal and general integrity. Under the second, and far most numerous class, are comprehended those, whose creed in a great measure accords with that of the preceding division, but does not produce the same regular effects: who value pure doctrine principally when loaded with fanciful incumbrances; and occasionally appear eager to sacrifice practical utility for the sake of a quaint phraseology, and opinions of inferior moment. It may be added, that they also uphold that system of religious *favouritism* which so early corroded the peace of the Church*. The third consists of all who seek amusement wherever they imagine it may be found, indiscriminately at the Church and Theatre. The reader will conclude from this descriptive classification, that the three parties find some-

thing in the public ministration of ISIDORE which suits their several tastes; and the conclusion is perfectly just.

It is allowed, that ISIDORE's doctrinal system is, in the main, *built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone*; and so far, it is grateful to those whose faith and conduct are formed on the model of the Gospel. By such he is esteemed, because they discern, or think they discern, in him, the genuine characteristics of the Christian Pastor. But they are not unable to distinguish between the essence of religion and the superinduced appendages: and mark the point where the imagination interferes with the dignity and simplicity of scriptural truth. They select the unalloyed gold, and willingly consign the remainder to those who confound the royal coin with its incorrect imitations.

These sober-minded friends observe with regret, that he is deeply tainted with that pestilent heresy of the times, (and it is not confined to one party), which elevates one religious ordinance by the depression of another. As *Lorenzo* disregards, or performs in a perfunctory manner, the duties of the pulpit, so ISIDORE rambles into the other extreme, by slighting the prayers, and concentrating all his powers in the sermon.

It may be premised here, that *Lorenzo* and ISIDORE reciprocally regard each other as spiritual antipodes. Yet are their characters, in many points, strictly analogous. They certainly think, and speak, and act, like the inhabitants of opposite hemispheres: and an unwary observer may easily be deluded by the apparent opposition. The mystery is solved by this consideration, that the very same principle may operate variously, accommodate itself to time and circumstance, and assuming a specious appearance, conceal, for a season, its native character, even from the most sagacious enquirer.

There is an offensive and slovenly negligence in ISIDORE's manner of conducting the devotional services of the Church. He reads her offices with the semblance of a rude and irreligious contempt. The reader's eye perpetually wanders from the book to glance over the pews, and watch every opening of the doors. He

* 1 Cor. i. 12, &c.

lounges over the sides of the desk; and his whole deportment, while imprisoned there, manifests a certain uneasiness and sense of constraint highly indecorous; calculated to disgust the serious and devout, and to encourage the idle and unthinking. The congregation, as might be expected, catches the contagion: and the majority seem utterly insensible that they are in the courts of the House of God, till awakened from their torpidity by the choral efforts of the singers.

ISIDORE indirectly overlooks the Liturgy also, by prefacing his discourse with an extemporaneous prayer, in which he offers up the same petitions in substance that occurred in the service, but debases and obscures their meaning by inferiority of expression. —Then commences the sermon: and the expectation of the audience is on tip-toe.

Lorenzo delivers his sermons with the apathy of one who feels no personal interest in his subject. ISIDORE is the impassioned declaimer who oversteps the modesty of nature, and mistakes an irregular clamour for animation. His language and action frequently border upon the ludicrous, so that the dignity and authority of the pulpit are supplanted by the histrionic gesture and ill-timed fantasies of the humourist.

—————'Tis pitiful!

To court a grin, when you should woo a soul;

To break a jest, when pity would inspire

Pathetic exhortation: and t' address

The skittish fancy with facetious tales,

When sent with God's commission to the heart!

Can ISIDORE persuade himself, that the serious topics of death and judgment, of heaven and hell, of the lost estate of man, of the mystery of redemption, and of the spiritual renovation of the soul, when connected with levity and laughter, are *then* likely to sink deep into the hearts of his hearers! Surely eternal concerns are far remote from gaiety, and when associated in the mind with whim and frolic, become desecrated by the strange coalition, and are lowered from their original elevation. Is a sinner to be warned, is a penitent to be encouraged, is a believer to be edified, by a sermon which panders to a freakish imagination? And are the million ca-

pable of separating truth from its excrescences?

It will readily be conceded, that no practice indirectly condemned in Scripture is defensible. Now it is remarkable, that St. Paul, in his pastoral charges to Timothy and Titus, enumerates *gravity* among the ministerial qualifications; and exhorts the latter to use *sound speech that cannot be condemned*. Does not the Apostle here obliquely censure acts of irreverent ministration? And if it be alleged, that his advice originally refers to his spiritual children's private conduct, the allegation, even if this restricted sense be allowed, by no means authorizes a minister to indulge those caprices in public, which are prohibited in domestic life. To be grave and sober-minded at home, and yet frothy and preposterous in the temple is a palpable absurdity.

"But," whispers some well meaning apologist, "do not the irregularities of ISIDORE allure many to follow him, who otherwise might waste their Sundays in idleness and vice, and never come within reach of instruction? His eccentricities are unquestionably wrong in themselves, but they may instrumentally do much good." To urge this plea in extenuation of acknowledged evil, is to admit the miserable and pernicious maxim, that the end sanctifies the means. It is that short-sighted policy which ultimately recoils upon its employers. But what if the stragglers, who occasionally slink into ISIDORE'S Church, are *confirmed* in their contempt of religion! What, if instead of being awakened to the realities of the life to come, by an affectionate and solemn appeal to the conscience, they listen to some unseasonable conceit,—and think, as they thought before, that religion is a *jest*!

Certain adherents of ISIDORE insist, with a strange pertinacity, that the good effected by his ministry results chiefly from his peculiarities of manner and expression. That his peculiarities attract throngs of auditors cannot be denied: but these logicians, by a mischievous inversion, attribute to such deviations from sobriety, a consequence which arises from an adverse cause. For if his sermons have a beneficial tendency, that tendency springs exclusively from the portion of sound doctrine which he manages to introduce: and which would be

tenfold more useful, were it severed from its degrading connections. His discourses may, indeed, possess one negative excellence, that they inculcate no radical error. Still they cause truth to assume a sordid and repelling character. Its native beauty is impaired, and we are tempted to lose sight of its importance by contemplating its obtrusive accompaniments.

Let us now examine the state of ISIDORE's parish; which contains a considerable number of inhabitants, and is situated in the midst of a populous district. The incumbent is chargeable, though confessedly in a less culpable degree, with that inattention to his people which characterizes *Lorenzo*, whose habits rivet him to his library and portfolio. ISIDORE's professional employments refer chiefly to the pulpit. He is seldom observed in the exercise of what Burnet calls *the painful duties* of his office,—those which require the renunciation of ease, self-denial, and unwearied constancy. He is remiss in scrutinizing the domestic religion of his parishioners, in recommending family devotion; and in pastoral inquiries respecting such as evidently live *without God in the world*. He is rather dilatory in attending the sick; and will sometimes procrastinate his visits till they are useless. He is too easily satisfied concerning an individual's pretensions to the Christian character; and a person's appearance at Church, especially on the lecture night in the week, is principally ISIDORE's spiritual thermometer; the height of the mercury in the tube corresponding with frequency of attendance.

ISIDORE little suspects, that he is all this while encouraging a most treacherous species of formality. He may smile at the ceremonious Pharisees (as he terms them) who frequent the Wednesday and Friday Prayers at *Lorenzo's* Church; but there are those who pity *his* Pharisees, who in the very spirit of the former throng the preaching of ISIDORE, and secretly exult in the supposed distinction existing between the two parties. The fact is, *both* are formalists.—By such contradictory fallacies is the human mind deluded!

ISIDORE spends a considerable portion of the year at a distance from his parish. How is this desertion reconcilable with his ordination vows? He pleads, indeed, that though ab-

sent from his own flock, he yet pursues the object of his profession by diffusing instruction elsewhere. It is impossible to be too severe in sifting *motives*. May not he be infected with a prurient ambition to insure also *his* minimum of publicity? That which impels the pen of *Lorenzo* may act in another direction: and preaching divide with polemics the glittering spoil of human estimation!

The mistaken indulgence of ISIDORE's parents, (we may generally track inconsistency and error to their source), neglected to counteract the natural defects of his character, love of ease, and impatience of reproof. He manifested in early life an indolence of disposition, and an irritability that spurned at contradiction. The first rendered him superficial, and the second rejected advice. Unfortunately these blemishes (to use the softest term) have grown with his growth; and the boy's lineaments are discernible in the man. He has wandered over the surface of knowledge, and never explored its depth; and thence undervalues learning as the deaf underrate harmony. Yet his estimate is marked with incongruity: for he occasionally meddles with the more entertaining departments of science, and on making supposed discoveries, contrives on the following Sunday, to display them in his sermon. But he will not tolerate any scientific ebullition in another. If a friend question the propriety of any mode adopted, and sanctioned, by his own usage;—then starts up the yet unextinguished passion which frowns at reprehension: and the luckless friend becomes not merely the foe of ISIDORE, but the foe of ISIDORE's principles, and he returns the assault in the assumed character of a champion for truth, while in reality he vindicates *himself*. We recognize *Lorenzo* again!

He is also a smatterer in polemics. He runs through some ephemeral treatise of the day, deciding at a glance the merits of the most complicated question: and his oral fluency entitles him to rank with a celebrated female disputant in the Wakefield family, of whom the worthy Vicar's wife declared, "The girl has a great deal to say upon every subject, and to my knowledge is very well skilled in controversy." The husband, however, was cruelly sceptical, by sug-

gesting Olivia's inacquaintance with argumentative works. "Indeed, Papa," replied the daughter, "I have read a great deal of controversy. I have read the controversy between Robinson Crusoe and Friday the savage, and I am now employed in reading the controversy in Religious Courtship."

ISIDORE betrays a dishonourable ignorance of the standard divines of his country, and is content to glean a scanty information from the writings of his contemporaries. From these, however, he selects, with inquisitorial severity, those whose sentiments are judged precisely to accord with his own, and have also received the *imprimatur* of his patrons. And this is an exact counterpart to the management of *Lorenzo*. The controvertist and the preacher evidence singular dexterity in the art of exclusion, and dread the perusal of any writer who assails their respective tenets. They shrink at the shadow of opposition: and their horror of heresy, where no heresy can be found, assimilates them to the superstitious rustic, whose fearful fancy, as he traverses the midnight heath, transforms a shrub into a monster, and hears ominous wailings in every blast. Their refusal to examine any position that menaces any pre-conceived opinion, each dignifies with the name of the inflexibility of truth.—But we all know, that a sciolist's obstinacy invariably operates in a direct ratio to his ignorance.

It may seem strange to assert, that ISIDORE entertains defective notions of *the world*. He declaims, indeed, against the world of theatres, cards, races, and balls; but is not sufficiently aware of the enemy's perfidy and malignity, when he approaches in a less suspicious shape. There is a MICROCOSM whence theatres, cards, races, and balls, are banished; but their places are supplied by habits and practices, such as too evidently take their colour from that great world, which the other professes to have deserted. In the little circle may perhaps be detected, what some would denominate, a specious selfishness, a covert secularity, a decent vanity, a sober sensuality. Here are party and faction: here is passion indulged beyond its allowed limit, and appetite pampered by superfluous gratification. *Is the picture correct?*

Now what is the determinate distinction between the Microcosm where ISIDORE is caressed, and that wider world where *Lorenzo* sometimes roves for pleasure? It is not intended to resolve this inquiry by stating, that one has its theatres, the other its evenings of listless and unprofitable indolence: that one engrosses the card-tables, the other assembles its gossips. Must it be added, that the one has its *Young Roscius*, the other—its *Isidore*!

Is it practically forgotten among tiresome disputes about doctrine, that the Scripture compares the spiritual life to a conflict and a crucifixion, to a renovation and a resurrection?

ISIDORE utterly mistakes the current follies of the times. He vociferates against the guilt of formality, and dependance upon the external observances of religion. But surely the age is not chargeable with these crimes! The world, whatever it once did, no longer, generally speaking, expects salvation from the diurnal repetition of a ritual. It neither thumbs its breviary, nor tells its beads; neither does it compound for heaven by reciting a Protestant Liturgy. Fornis themselves are growing gradually into disuse; and the triumphant sins of the present generation are, a contempt of God, and a cold, infidel, indifference to religion; to its rites as well as to its practical requisitions. Mankind are not now contriving to win eternal life by stratagem; but they evince no concern whatever respecting that life: they do not mistake the way, for they enquire not about it. Their state is not delusion, but insensibility, a death in *trespasses and sins*. It is a ministers's object to apply the axe to the root: to awaken men to the consideration of an eternal state, and convince them that *whatsoever a man soweth, that shall he also reap*; that the soul's condition in a future life will infallibly correspond with its spiritual condition in this day of salvation. And his message, as the Messiah's ambassador, is comprized in that emphatic address, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!*

ISIDORE perpetually accuses *Lorenzo* of concealing or depreciating the more important doctrines of the Gospel, because he dreads the disapprobation of his patrons. The accusation is

just: but it may be retorted. *The fear of man bringeth a snare*, which, in the case before us, entraps alike him who alleges the charge, and him who may return it. ISIDORE also has his partisans, from whom he gathers encouragement and support. He also needs to be reminded that the prime excellence of a steward is fidelity. The sacred treasure is entrusted to the ministers of the sanctuary, in order to be righteously distributed. They are pledged to rebuke and exhort with an uncorrupt impartiality. Now if *Lorenzo* publish what he knows will coincide with the opinions of those whom he is interested to soothe and blandish: cannot ISIDORE render his pulpit subservient to his own popularity? Several of his admirers are placed in situations of power and influence. Let us suppose (the supposition borders upon possibility, at least,) that their power and influence are misemployed: and that their favourite observes this abuse, and the discrepancy which then obviously exists between the profession and conduct of his friends:—if at such a crisis he is treacherously silent, where is the shepherd, the steward, the watchman! What avails that mode of preaching which unfolds the scheme of redemption, while it reaches not a heart secularized by business carried on beyond its necessary extent; nor enforces the plain practical duties of those who profess to know Christ and *the power of his resurrection*, speak of an incorporation with him, and disclaim any attachment to the vanities of time, and describe themselves as pilgrims and strangers, seeking a *better country*? But it is too frequently visible, that an auricular and oral religion attempts to usurp the divine prerogatives of the Gospel.

ISIDORE's scheme of doctrine and conduct is a practical commentary on that portion of St. Paul's First Epistle to the Corinthians, where the Apostle incidentally reproves such spiritual architects as erect a fantastic and perishable superstructure upon a solid and durable foundation. He compares himself (chap. iii. 10.) to a *wise master-builder*, having previously described the Corinthian Church under the figure of a building; and reminds those whom he addresses, that he laid *the foundation* of the sacred edifice; declaring this in reference to his first pastoral instructions

among them. He proceeds to observe, *another buildeth thereon*, alluding to such teachers as had since ministered to, or then presided over, their spiritual community. But he adds an impressive caution, *let every man take heed how he buildeth thereupon*. He next intimates the impossibility of laying other foundation than that himself laid, even Jesus Christ: and then proceeds, *Now if any man build upon this foundation, gold, silver, precious stones; wood, hay, stubble: every man's work shall be made manifest*. He warns the builder to look well to his work, that the upper parts of the edifice may not disgrace the basis, but *fitly framed together* endure examination. And he accordingly anticipates the inevitable period of trial, by continuing, *For the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is*. Then the Apostle adverts to each builder's personal interest in the nature of his work, *If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire*.

It is generally allowed, in a former paragraph, that ISIDORE's system is erected on the just foundation. So far he imitates the Apostle: but in finishing the structure, he disregards his master's cautionary direction, *take heed*. To complete the celestial design, he collects not the costly materials, *gold, silver, and precious stones*: elevates no stately and magnificent temple, its columns and dome resplendent with beauty, and exhibiting a chaste and harmonious symmetry;—but constructs an unsightly fabric of *wood, hay, and stubble*: and the deformed superstructure characterises and reproaches the architect.—*Its fate iste dies indicabit!*

And here, for the present, I take leave of ISIDORE, recommending to his meditation, when he retires to his closet to commune with his own heart, the following impressive citation from a work whose author, did he always write and borrow thus, it would be “vain to censure, and useless to praise.”—“When we consider our great and manifold miscarriage in this weighty undertaking,” (the care of souls), “in the strong language of pious Bishop BULL, we should ‘weep tears of blood (if it

were possible) for the blood of souls, which we have reason to fear may stick upon our garments.' For when it is considered 'how many ways there be, whereby a man may involve himself in that guilt; as not only by an openly vicious example, but even by a less severe, prudent, and wary conversation: not only by actions directly criminal, but by lawful actions when offensive to weak brethren: not only by a gross negligence and supine carelessness, but by every lesser remission of these degrees of zeal and diligence, which are requisite in so important an affair: in a word, by not doing all that lies within our power to save the souls committed to our charge: when I consider this, (for mine own part I cannot), I dare not justify myself, or plead *not guilty* before the Great Judge of heaven and earth: but do on the bended knees of my soul bewail my sin, and implore his pardoning grace and mercy, crying mightily unto him, 'Deliver me from this blood-guiltiness, O my God, thou God of my salvation: and my tongue shall sing of thy righteousness.'" (*Vindictæ Eccles. Ang. &c. &c. p. 467.*)

(To be continued.)

To the Editor of the Christian Observer.

SIR,

No one can read the elaborate Essay of Mr. Malthus on the Principle of Population, without admiring the extraordinary talent and laborious research which that work discovers; nor, I may add, without feeling the force of many of its general arguments. There can be little doubt that its effect will be widely felt, and that some growing evils will in future be materially repressed by its operation.

But there is hardly any work of which a sentiment perfectly uniform can be entertained; and although the present undoubtedly ranks high among the publications which have appeared on the subject of political economy, yet there are in it defects which ought not to be over-looked. Truth, and important truth, requires this exercise of impartiality. It is true, indeed, that in the larger edition of this Essay some passages are omitted which held a conspicuous place in the original outline. In the quarto volume we

read no reflections upon the Christian doctrine of the everlasting punishment of the impenitent; nor are entertained by the theory of the grand operation of nature for exciting mind out of matter. The omission was just and prudent: but some rigid censors would be apt to insinuate that it was the duty of Mr. Malthus to retract as well as omit, unless he is still determined to afford to the world an example of the most acute intellectual powers joined with the imbecility of a visionary: an union of strength and weakness, which, for the mortification of the learned and the consolation of the million, has frequently been exhibited by men of unquestionable pre-eminence in literature.

There is no fault in this work with which I feel myself to have more right to quarrel, than the author's evident adoption of the principle of Expediency; a principle, which, under favour of the fertility of human corruption, threatens to make far more extravagant advances, and to be attended with far more terrible consequences, in the moral world, than the principle of population in the natural. Expediency or utility, as the foundation of morals, is as old a system as atheism; and its natural produce. It has been revived in modern times by a work of Mr. Hume, as insane and self-destructive in its whole texture, as any book which ever pretended to the character of a philosophical discussion; although, probably, not undeserving of the eulogium, bestowed upon it by himself, of being of all his performances incomparably the best. This system has likewise been adopted, much improved, and rendered far more popular, by Dr. Paley, although that able writer has friends who deny that he makes General Expediency the supreme rule of human duty, and contend, that he assigns it only a collateral or subordinate place. Certain, however, it is, at least as far as can be judged by the present work, that the principle, in its genuine sense, has Mr. Malthus for a patron.

In a note, pp. 11, 12. Mr. Malthus asserts, that the circumstances of the general consequence of vice being misery, "is the precise reason why an action is termed vicious." In p. 493, he says, respecting moral restraint, that "our obligation to practise it will evidently rest exactly upon

the same foundation, as our obligation to practise any of the other virtues,—the foundation of utility." But it will be said, that, in these and other passages to the same purpose, Mr. Malthus speaks only of morality as discoverable by the light of nature. This is true. He quotes a passage from Dr. Paley, p. 501, which speaks this language; and in p. 560, we meet with the following passage: "Though utility, therefore, can never be the immediate excitement to the gratification of any passion, it is the test by which alone we can know, whether it ought, or ought not, to be indulged; and is, therefore, the surest foundation of all morality which can be collected from the light of nature. All the moral codes which have inculcated the subjection of the passions to reason, have been, as I conceive, really built upon this foundation, whether the promulgators were aware of it or not." But with some writers the light of nature is the only acknowledged guide in these matters, at least the supreme guide. That Mr. Malthus is of this class I would not directly affirm. In speaking, however, of certain duties, he says, that they "are pointed out to us by the light of nature and reason, and are confirmed and sanctioned by revelation." p. 494. It should appear from this mode of expression, to which, as far as my recollection reaches, I can find nothing which is opposed, that, however honourable a station this author may assign to revelation, here, and in many other parts of his work, she is brought forward rather as a handmaid than a mistress, rather as a witness than a judge. If this be the case, utility is still the ultimate foundation of morality; it is the supreme rule of right and wrong. Now by utility, or general utility, I understand that system which brings the greatest possible happiness to man. The duty of which God is immediately the object is left entirely out of question. But what is the happiness of man, which is the professed end of this system? Is it his temporal or his eternal happiness? With respect to most advocates of the system of utility this is a question easily settled. Nothing can be more evident than that the happiness, to which they have respect, is the happiness of this world alone. But is this the true, is it the whole happiness of man? And can any sys-

tem, which does not embrace the future as well as present, the spiritual as well as sensitive happiness of spiritual and immortal beings, be considered as a system of general utility, or as promoting the happiness of man in the greatest possible degree? It has been ably demonstrated, that the rule, to which this system refers, as the guide of human actions and the test of their moral character, is absolutely beyond the reach of our known limited faculties. According to the different progress of men in knowledge, some understand the happiness of man on a smaller, some on a larger scale; but on the most extended scale it falls almost infinitely below what we have reason to believe the general happiness of the human species. This indeed is certain that, in our present state, our views of utility must be particular: if they coincide with general or universal ones, this must be pure matter of accident. Not to urge, therefore, that this system is directly opposed even to the light of nature, there is a considerable degree of presumption in proposing such a view of things as belongs to God alone, as the rule of our conduct, to the exclusion of his declared will. This Jesuitical method of obtaining a dispensation from the divine commands is, indeed, peculiarly suited to the present relaxed sentiments concerning religion. Man is now strictly and literally considered as a *double animal*, denominated, from his better part, the animal: the spiritual, as the inferior part, obtains but little attention; it is well if its very existence is acknowledged. Religion, therefore, becomes irksome: it becomes hateful. And when the only true foundation of morality is discarded, it is no wonder that morality itself becomes radically defective and corrupt. It is certainly with a very ill grace, that the present age exclaims against the pious frauds of antiquity, or the preference of utility to truth, which is charged upon those, who, in moral worth, far exceeded their accusers. If an adequate temptation will justify a lie, it remains to be decided, whether the supposed advancement of religion, or the temporal convenience of an individual, has the best claim to that character.

Moral obligation can have no foundation but the will of an intelligent superior possessing supreme authority. If

such a will has been declared, it is the duty of man to obey it, in the face of consequences apparently the most inexpedient, in the face of any consequences whatever. The rule of the greatest possible utility, however, is not superseded in its proper subordinate province; that is, as falling under the general obligation to do good, and when it interferes with no cases of duty already prescribed.

I rejoice, Sir, that your valuable publication has taken so decided a part on this important question; and I trust, that in conjunction with other publications of similar views, it will open the eyes of Christians in general to an evil, which is so much the more formidable as it approaches under the disguise of moral excellence and moral obligation.

UNUS.

To the Editor of the Christian Observer.

THE letter from your correspondent George (Christian Observer, August, p. 473) has led me to doubt, whether the writer had any other view in transmitting it, or you in inserting it, than that of inviting arguments against the practice of killing birds as an amusement. I am, therefore, not without apprehension that you may be prepared with a reply that may more effectually refute what bears the semblance of argument in that letter, than the few hints which my scanty leisure admits me to suggest. In this case, the suppression of them will not excite my concern: but as every thing practical must have some degree of importance, and as September is already begun, I hazard my thoughts on this paper, lest no answer equally *seasonable* should be at hand.

No reference being made, in George's letter, to the place in your valuable Miscellany where that of S. F. N. is to be found, and having in vain examined the covers of your numbers for July, June, and April (that for May being mislaid*), I cannot avail myself of what has already been introduced on the subject, or judge of the points in dispute between your two correspondents. The questions; however, between George and *Christian Morality*, are, 1st. whether shooting and coursing are in themselves

unlawful; 2dly. whether they are expedient for a serious clergyman in England.

1st. That there is nothing unlawful in pursuing and killing animals that are either destructive or proper for food, intrinsically considered, must, I apprehend, be evident on reflection to every person. It is well known to be the principal means of support to almost every savage nation; and there are few civilized countries, if any, where it is not necessary for the preservation of grain. This question may, therefore, very briefly be dismissed; and the reasoning of George, so far as this alone is concerned, may readily be admitted.

The second question is of a very different kind, and requires a different treatment. In England, no plea of *necessity*, either for the acquisition of animal food, or for the preservation of vegetable support, will avail your correspondent. He, indeed, considers "the Almighty as having given us the animal creation," not merely "for the support," but "even for the *luxury*, of life:" but in whatever degree that luxury, which requires not only wholesome food, but a great variety of it, may be considered as sanctioned by the bounty of Divine Providence, I presume that George, if not biassed by his "fondness" for shooting, will not vindicate the enjoyment of that luxury in violation of any moral principle. That to deprive animals of life *merely for amusement*, is such a violation, I hope will not need demonstration to any of your correspondents or of your readers.

But George is "advised to take much exercise; it is no pleasure to him to ride or walk to such a gate and back again. He finds a need of some *object*, of something to allure him, and to prevent a sensation of fatigue. He finds that shooting answers his purpose. The pursuit leads him from field to field, affords him strong exercise, beguiles what would otherwise be a tedious walk, &c. &c." I cannot but suspect that your correspondent was not serious in these arguments, and that he advanced them to expose the imbecility of mind which requires such a stimulus: but supposing this to be *his* design, and your's in inserting his paper, I am apprehensive that the irony is too much concealed to produce a salutary effect on people who

* It appeared in the Number for May.

are fond of the sport. I do not doubt that some persons will be encouraged, by George's mode of reasoning, to pursue their inclinations this very month.

Walking, or riding, is certainly conducive to the health of studious or sedentary persons: yet these are not usually of the class that delights in field sports. Disease only can render *strong* exercise necessary. The man is truly to be pitied who is necessitated to employ so much time in bodily exercise, as is consumed in field sports; and, above all men, the *clergyman*! But supposing that no needless exertion is made, no precious time lost, what shall we say of that Christian, to say nothing of the pious Minister, who pays so little regard to the aspect of the works of God, that he can find no amusement but in destroying them? If he walks to the same gate and back he may see numerous instances of the power, the wisdom, the justice, and the mercy of God, in at least *two* different points of view. But few, I apprehend (if there be any such) are the parts of Great Britain that do not admit of a *circuitous* walk; or afford subjects of pleasing and useful meditation, almost at every step. To make the destruction of animals the *object* of a walk or a ride, can, therefore, be for no other purpose than to dissipate a mind that is indisposed for more rational pleasure. It is, consequently, depriving them of life, *merely for amusement*. Grant, that it "never enters into your correspondent's mind to go out for the purpose of butchering as many unresisting creatures as possible;" yet he has no other apparent motive for butchering them but amusement; and it is evidently an amusement to him to butcher them.

"If," says he, "indeed I found that by following this *amusement* I should injure the minds of my hearers, and prevent my usefulness, &c., I would abstain from the pursuit as a matter of *expediency*." I think the argument already advanced sufficient to convince any unbiassed mind of the impropriety of the practice for a clergyman in *our* country; but, doubtless, the supposition your correspondent has suggested, supplies an *additional* argument. On this subject I can speak with the strongest confidence; that, if he has been *duly careful* to ascertain the effects which his fondness

for field sports produces on the minds of his hearers, and is *certain* that these are not injurious to his usefulness, his situation must be *very peculiar*. I am acquainted with no parish that would not be disgusted at hearing the great doctrines of salvation preached on the Sunday, by a clergyman who could find no better amusement, during the week, than shooting or coursing. Your correspondent cites two anonymous instances in behalf of his darling amusement; but he does not insist on the *usefulness* of the clergymen whom he exalts as patterns. For these *two*, it would be easy to refer to *two hundred* pious clergymen who *discountenance* the practice. Would it not be safer, in such a case, to be sanctioned by so vast a majority? Especially, as it is probable that scarcely any folly could be mentioned, that has not some great, nay, some *good* names, to plead in its favour.

But, says your correspondent, "how is *game* to be obtained?" If he *cannot live* without it, I imagine that, by dint of intreaty, or reciprocal civilities, he might obtain it from persons who have a legal right to shoot, and who (having no better employment) may as well be employed in that manner as be wholly idle. I repeat, that there is nothing unlawful in the *act*. I add, that it is necessary game should be killed, by *some* means. I regret, on many accounts, that any tenant should be hindered from killing game on his own grounds. But there are too many people in England who make it their chief employment, during the winter, to render it necessary for a Christian to amuse himself with the practice. The natural effect of amusements, is to make the mind insensible of the damage it receives from them: but if an Apostle would have abstained altogether from animal food, rather than disgust or ensnare the conscience of a weak brother, how much more should a pious clergyman satisfy himself with the abundance and variety of tame animals that serve for food in England, rather than expose himself to just censure, and to certain, though perhaps *silent*, disgust in the minds of his hearers, for the sake of indulging his palate, now and then, with a hare or a brace of partridges!

DECENS.

A fuller discussion of this subject will appear in our next.

FRAGMENTS.

NECESSITY OF PRACTICAL FAITH.

THE celebrated author of the *Night Thoughts* has the following striking remark *on the necessity of practical faith* in the great truths of Christianity. It occurs in his "Centaur not fabulous."—Letter I.

"I know, Sir," observes this brilliant writer, "you will tell me, that it is the business of our common piety to deplore; of our prayers to obstruct; and of *our lives*, rather than our harangues, to confute them, (that is, unbelievers). *True*; for if our Christianity is to be found no where but in our books, the Christian and the Infidel may drop their dispute. A Tillotson and a Bolingbroke are on the same side; *their contest is but verbal*; *their agreement is essential*; *and their association will prove eternal*."

EPITAPH ON TWO SISTERS, WHO DIED LATELY ABOUT THE AGE OF TWENTY, AFTER HAVING GIVEN THE FAIREST PROMISE OF USEFULNESS, AND THE MOST SATISFACTORY PROOFS OF THEIR DEVOTEDNESS TO GOD.

Sweet pair! from life, love, friendship
snatch'd away,
When your fair dawn announc'd so bright
a day;
Where now the hopes your blooming vir-
tues rais'd?
Where now each grace parental fondness
prais'd?
Friends to the friendless poor! Where now
are fled,
The tongue that taught them, and the hand
that fed?

Yet not *untimely* snatch'd. That pow'r
which saw
His promise was your trust, *His* word your
law;
Whose eye the future as the present sees,
For service unperform'd your meed de-
crees;
Cuts off from life its sorrows, sins, and
cares,
Its toil abridges, and its suffering spares;
In mercy views the deed design'd as done,
And gives the prize before the race is run.

LINES ADDRESSED TO LORD AND LADY
G——, ON THEIR MARRIAGE.

Blest voyagers! ye sail on summer seas.
The face all smiles, and all the heart at
ease;
While round your bark the balmy zephyr
floats,
And hov'ring Halcyons pour their joyous
notes.
Ah! dare you think the billows ne'er shall
rise,
And stormy clouds o'ercast these azure
skies?
They may—but then may *truth* divine
preside
And steer you safe through ev'ry adverse
tide;
Faith's anchor keep you through the keenest
gale,
The stay of heav'n, and never known to
fail.
Full fraught with stores, be your's the joy
to bless,
And cheer the suppliant eye of pale dis-
tress.
And when the fleeting waves of time are
pass'd,
The Christian's far seen port be your's at
last:
Where Earth's short sunshine, with its
storms, are o'er,
And heav'n's own glories rise to set no
more.

REVIEW OF NEW PUBLICATIONS.

A World without Souls. London, Hatchard. 1805. pp. 135. 18mo. Price 2s. 6d.

In our Number for last September we recommended strongly to the notice of our readers, an account of "The Fashionable World." To those who profited by that recommendation, a book, however well written, which bears a title, in our mind, *strictly synonimous* to the former, must, in some degree, lose the charm of novelty.

Yet, with this disadvantage, we are of opinion, that the little work before us can scarcely fail to please; and, as far as it is in the power of the serio-comic, to instruct. Some passages, indeed, are of so grave a cast as to be exempt from this limitation. They are addressed more to the heart than to the fancy: and it is no small tribute of praise to the author, if we affirm that the assumption of the comic mask, as an allurement, is in him the reverse of what it might be in others,

a proof that he prefers usefulness to display.

Before we proceed in our remarks on the execution, we shall make our readers acquainted with the design, of the work. Gustavus, an ingenuous youth of seventeen, is found disputing with his friend of sixty, amongst the rocks of St. Foy in Switzerland. The assertion of a Spanish historian, that the Americans have no souls, had given rise to the contention. Gustavus doubts: but his tutor, eccentric in his method of doing good, overpowers him with authorities. As one instance, however, is better than a thousand theories, he engages to make a complete convert of Gustavus, by carrying him to a city where the inhabitants have no souls. "His ignorance," said M— to an amiable widow in an adjoining valley, "so favours the deceit, and O— is so fair a theatre for it, that I cannot deny myself the pleasure of forcing him to acknowledge how ill the situation and conduct of mankind accord." Gustavus meanwhile was engaged in conversation with her daughter Emily. "The dialogue of this young couple," says our author, "may be conceived. Such sayings are like the vines of the south, delicious in their proper soil, but they will not bear transporting. 'I will write to my Emily whether this people have souls.'— 'May heaven,' she answered, 'take the charge of your own'."

Our readers will guess which way it is hinted that the travellers journeyed. "It was on the morning of Sunday that Gustavus first opened his eyes on O—. He had some difficulty in convincing himself that the elements were not convulsed. The darkness, to him who had never quitted Switzerland, was almost supernatural; and the sound of the coaches seemed like subterraneous thunder."—"It was some consolation to him to hear the note of a distant bell, which hailed the dawning of the sabbath." Inclination and habit forced him and his companion into a Church. The pulpit was occupied by a shadow, who "preached languidly for eleven minutes, prayed more languidly for two, and then dismissed his audience with a cold eye and whispered benediction. 'The Sermons of St. Foy,' said Gustavus, 'are longer.'— 'Eleven minutes,' answered M—, 'would ill satisfy ears, greedy of intelligence

from heaven'." After Church a conversation ensues between the Mentor and the Divine. The latter, by a fearless declaration of pernicious doctrines, and a perversion of Scripture as foolish as it was wicked, convinces Gustavus that he can have no soul. M— nobly vindicates the injured character of charity. You affirm that in its rigid and fullest sense it is almsgiving: "Paul, on the contrary, declares, 'though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.' He took the portrait of charity warm from a divine original, and therefore made philanthropy one of her features: but at the same time bade the canvass glow with many others. Unlike the clumsy limners of the schools of men, he does not chain her to this world; but displays her touching heaven while she stands upon earth, and bowing down to practice among men that good-will she has learned above. Study this portrait, and you will say that charity is love to man founded upon love to God,' &c. The heart of Gustavus burned within him as he heard M— speak. 'Ten such men,' he said, 'and Sodom would have stood.' The harangue, however, had scarcely reached the preacher; for he and 'the deaf adder had a property in common which rendered the head and the heart equally impregnable."

After some further discourse, the parties separate; and the next scene in which we find our travellers is a mad-house. Think not reader, though our author has read, that he has copied Mackenzie. He is no plagiarist. His bedlam is *his own*. A madman, he observes with Locke, is one who acts reasonably upon an unreasonable idea. His lunatics, Gustavus is persuaded, have falsely assumed that they have souls. Concede them their weak point; and they act more consistently than half the world which have sound understandings. As they entered the building in which these pitiable objects were assembled, "Gustavus was almost electrified by the shouts, as it were, of a thousand voices lifting praises to the Most High. 'This surely,' said he, 'is the rehearsing of the scenes of heaven. It is the madness of angels.'" The preacher, whose gravity was sadly indicative of his delusion, addresses his fellow-sufferers from the apostolic injunction, "Add to your faith vir-

tue." We Christian Observers have souls: we shall not, therefore, be suspected of lunacy, if we find in this address some opinions consonant with our own. Let our readers judge how far the sane divines of London, agree with the insane ones of O— in their notions of faith.

"The great end of revelation, said the preacher, as it respected man, was to give a Redeemer to a ruined world. The great end of religion, therefore, being accomplished in Jesus Christ, every thing in it must have a reference to him; must be excellent in proportion as it makes him its fountain head and very element. And such is faith." By it "we are called to see the past as the present, to realize occurrences that are gone; and as patriarchs and prophets, before the coming of Christ, could hurry over intervening ages, and make futurity past: so we are required to summon past ages in review before us, to crowd years into moments, to transmute memory into sight, to feel that 'in him, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory.' This is not all, continued the man of God; faith secures the two important ends of humbling man and elevating God. Of man it records his fall and his punishment. When it looks to God, it reads his holiness in his hatred of sin; his justice in his chastisement. It ascribes salvation to his mercy, it discovers his wisdom in the design of redemption, and his power in its accomplishment. 'Christ the wisdom of God and the power of God'."

We could with pleasure lengthen our extract from this description of faith, but our limits forbid us, and we may have occasion to visit this chapter again.

Hitherto our author has confined himself to the theology of O—. He now acquaints us with the state of their politics and morals. Of these the conduct of their deliberative assembly is supposed to afford a fair specimen, and to it therefore Gustavus is conducted by his friend. Having "squeezed each an ear within the door," the first words that met them were these—"What grounds of complaint are there, when twenty inches are allowed for the stowage of each?"—"This must mean bales of goods," said Gustavus. "They are driven to a fair market," continued the orator, "and sell according to the condition in which they are."—"They must be live stock," thought our hero. "The colour of their skin, the flatness of the forehead, the smallness of the underjaw, their malignity, and their

dullness, create doubts as to the species with which they are to be classed."—"Of what monsters does he speak?" asked Gustavus. "Of men," said the tutor; "of men who by birth are Africans, and whom frequently the most complicated villany makes slaves."—"Let me escape," said Gustavus. "I am your convert; I should almost undervalue my own soul if I thought this creature could have one'."

We are compelled to be concise, else we should gladly give the speech which the author has put into the mouth of one, whom he denominates heaven's vicegerent in this cause. Our readers need not be told that this person was insane according to the definitions of O—.

We shall give the conclusion of this chapter as a specimen of the dialogue of the work. The speech was at an end.

"There was that in Gustavus which vibrated to every chord that was swept. 'Such a man,' said he, 'almost redeems his countrymen from censure. Who is he?' 'An Enthusiast,' answered M—; 'one of our madmen. A man, as they of O— define it; who may, indeed, love God, but certainly hates his fellow.'—"Oh! for an atmosphere," said Gustavus, "which would make such madness epidemic."—"Such an atmosphere," answered M—, "is the very breath of heaven."—"The people of O—, then, possibly could not live in it?"—"Not as they *do live*," said M—."

The next two chapters lead us to a different scene. The suns of sixty years had rolled over the head of M—. It was not to be supposed that they had brought no vicissitudes to his fortunes: nor that our author would withhold the knowledge of them from his readers. M— relates them to Gustavus.

"I had one sister, many years younger than myself; she inherited from her mother great personal endowments: but her mind was cast in a finer mould than that of her parent. That quickness, which is in some degree the property of her sex, was eminently hers. With an almost painful rapidity, her winged thoughts roved from topic to topic, ornamenting always where they lighted. Her gaiety was such as almost laughed me to sadness. I may also say that she was frank, constant, and affectionate. Qualities such as these, she had in common with others: but, alas! she had a sensibility which was all her own: it was diseased—it was her ruin."

We leave the sorrows of Emily to our readers: we may return to them

again: it is sufficient to observe, in our author's language, that "it was a tale which a dark-harp alone could tell."

Chapter eleven brings us back to O—: our heroes are discussing the ingenuity of its inhabitants.

"'Ingenuity consists,' said M—, 'in fitting means to ends. The people of O— think this *madness* (viz. religion) an evil; ingenuity will display itself in the means which are employed to banish it.'—'What are these means,' asked Gustavus. 'They are innumerable, but they have one hospital appropriated to it. As those who are already infected, in general,' (why did he not say *always*?) 'refuse to enter it, its governors employ it chiefly to ward off infection. It is not, therefore, so much medicinal as preventive.'"

Our readers anticipate us in the name of this hospital, "they sometimes intitle it The School of Virtue." Anglice, the Playhouse.

Then follows a description of the Physicians, Medicine, Operations, &c. &c. which are employed in this lazaretto, illustrated by quotations from some of its principal supporters. The chief objects of the institution are represented as being to "desecrate the Most High," and to consecrate love; to make virtue ridiculous and vice attractive; to make the males ferocious, and the females immodest.

"'Will you,' asked M—, 'visit this hospital? You are perhaps cased in your principles from all danger'—'I may be so,' replied Gustavus; 'but because I can bare my bosom to the blast, shall I, by my example, do my utmost to tempt a thousand hectic wretches to the same experiment?'"

The next chapter contains an address to the reader, who, as he supposes, may have discovered "some drop of the blood of O— rolling in his veins," and is therefore "writhing for an additional proof that he has no soul;" and concludes with an imaginary compact between the bodies and the souls of O—: the body proposing terms to which the soul assents under certain limitations. Our limits will scarcely allow us to give any extracts either from this or the following chapter, which contains a dissertation on the fair sex, and a love letter from Emily. Will our female readers excuse the omission? If not, let them take the following:

"I know females in whom, if wisdom has lost any thing of her depth, she also

wants all her harshness; in whom, if the lines of science are softened, yet the figure is by no means erased. More than this, if there be a something of vanity in their constitution, and if their thin fluids sometimes evaporate in a levity which is hostile to religion; still there is in them a meekness which the hand of heaven easily bows into humility, and a tenderness which forbids them to renew those crimes for which a Saviour bled."

We are now introduced into a room by the divine mentioned in the first adventures at O—, and abandoned to "some antiquated skin and bones, which disfigured a three cornered chair in it." To this person our travellers had been promised an introduction, in order to learn from him the modern system of morality, which his weaker friend had not yet been able to digest. Gustavus relates the conversation in a letter to the widow of the valley, and shews all the indignation of an honest mind at the system of expediency which their shrivelled oracle propounds. Objections may possibly be made to the manner in which the author has both impugned and defended this system; but the discussion of the question would lead us into details inconsistent with our limits..

This chapter exhibits few of the author's peculiarities. The next contains a disquisition on Gustavus's character, which we shall consider hereafter. The one which follows, closes his adventures in O—.

"Accident had early in the morning carried our travellers to the Park which we formerly mentioned. Gustavus was surprised to discover six well dressed men already in possession of one corner, which nature had, for fairer purposes, clothed with sod. Two of these appeared to have some kind of surgical apparatus in their hands. In their faces was painted all that anxiety with which he is familiar, who has watched a pointer suspended on the eye of a cook that is about to deal him out his portion of liver."—"Two others were obviously busy in adjusting the position of the remaining couple, and at length planted them vis-a-vis, in marble dignity, at the distance of fifteen paces. What was our hero's astonishment when he saw one of the two last, as he imagined, passive creatures, with unruffled nonchalance, level a huge pistol and discharge it at the breast of his companion! It missed; the other fired, and the first fell. Immediately one of the carrion birds of medicine, of whom we spoke, rushed upon him, and conveyed him in his talons to a carriage."

After some exclamations of Gusta-

vus, including the arguments against duelling on the supposition of a soul, they fall to arguing on the contrary hypothesis; and it is proved that a challenge is, in fact, no reparation for an injury: that the state suffers, by a heavy punishment for a light offence, by the punishment of two for the offence of one, and by the surrender of justice into the hands of individuals: that the courtesy of manners at O— is not produced by it: and that it does not diminish the number of offences.

Viewing this practice in the only light which *religion* permits, we have nevertheless been long anxious for some satisfactory statement of the arguments against it, which may convince those of its enormity who are unaffected by religious considerations. The question is two-fold. Is it lawful in England? Is it lawful in general? For the former of these it is decisive to say, it is against the law of the land—a law, by which, for years, every duellist is a murderer, and every jury, by whom a duellist has been tried, has been perjured. But the work before us considers it in the abstract as a legislative question. On this ground we agree in the opinion that it is no reparation, supposing that custom has not made it an *irreparable* injury to a man in some circumstances to refuse a challenge. The second argument, deduced from its disadvantage to the state, we also cordially assent to, and that has always seemed to us one of the strongest grounds to take in this interesting question. “Admit, says M—, (which is the principle of duelling), that every one may revenge his own wrongs, and the fair edifice of society heaves to its foundation, every man’s hand would be raised against his brother, and the world would be too narrow for any two of its inhabitants.” Some question might possibly arise respecting the soundness of the reasoning employed on the third and fourth head. But we are unwilling to appear in any way to defend a custom, from which every christian, and even manly, principle within us, revolts.

The two concluding chapters carry our travellers back to St. Foy, and present us with a picture, not of the marriage, but of the married state, of Emily and Gustavus. “I have seen,” says the author, “this little circle; and if I had not known their merits, should have almost murmured at the lot

which heaven had dealt them. Man is born to sorrow as the sparks fly upwards. True: but though nursed in clouds, and cradled in the storm, this *child* of woe may know a *man-hovel* of happiness.” The work concludes as it began, in the language of sentiment; and it is among that species of writers, called the Sentimental, that our author, doubtless, claims his niche. He seems aware of the difficulty of his undertaking, by the labour with which he has worked up his piece. Indeed few species of writers run so many risks. The vulgar novelist is conversant only with the manners and circumstances of mankind. These it is not very difficult, with a little observation and experience, “to catch as they rise.” He maintains the interest of his story by heaping incidents together, in all their possible and sometimes impossible varieties; by strange coincidences, fearful events, sad catastrophes, and unexpected deliverances. The sentimentalist must draw but very sparingly from this exhaustless source. His business is to watch the motions of the heart: his skill consists in accurately portraying them. He is contented with a few common circumstances, well selected and arranged, which, without assistance from ornament or machinery, he must write upon the feelings of his reader. If he fails in this, he is not allowed the privilege of dullness: he becomes ridiculous. To the *dosy* prattlings of a Pratt, a Coleridge, or a Karamsin, we must say with Horace

Spectatum admissi risum teneatis amici?

To avoid this, the writer in question must extract food from the most barren soil; he must call water from the rock. He must furnish out a dress for figures possessed of few native attractions; must grace the funeral of an ass with the tears destined for a hero. To use the expression of our author, he must be “a very alchemist in nature.” Few of our countrymen have excelled in this species of writing. It requires an union of vivacity and solidity, of cool judgment and warm fancy, which rarely appears in an Englishman. Sterne has the merit of importing it, with some peculiar additions, from our neighbours. It was a commodity which, with their manners and their principles, might well have been spared;

since like them it has been too often the source, or channel, of licentiousness. There is scarcely a sentiment which can disgrace human nature, but, when gilded with the plausibility of feeling, will be greedily swallowed by the unwary. This is abundantly confirmed by the knowledge which too many of our readers possess of the above-mentioned writer. With a wit that could enliven the dullest truism, a plausibility that could colour the grossest falsehood; with a fancy that could summon up at will the most touching and most mischievous images, and an eccentricity which served to palliate every deviation from common modesty and virtue, he came forth as the champion of libertinism, under the most subtle disguise that ever masked hypocrisy. From behind this brazen shield the arrows of vice flew imperceptibly through each rank and sex, and every shaft deposited its poison in the heart of its victim.

It has long been desirable to find means of counteracting these baneful effects: and we cannot but hail the present little work as a happy attempt to enlist the same style under the banners of religion. While, however, we must suppose its author to have been a reader and an admirer of Sterne, we do not withhold from him the praise of *originality*, which in these days is the boast of very few performances. His use of his model has been judicious; his imitation without servility. He has, like Sterne, "fetched his metaphor from the coast of Guinea;" but he has not, like him, given the reins to fancy, and "written as his pen directed." Like Sterne he has clothed his sentiment in wit; but, unlike his original, he quits his subject before it degenerates into rhapsody and whim. He has followed him more in his finer touches than in his lengthened digressions; in his apothegms rather than his tale. But the most important distinction between them is the zeal and success with which the *pupil* has vindicated the cause of truth, virtue, and real religion. It has been the great defect even of our moral sentimentalists, that their standard of virtue is so low, and their maxims of morality so often false, as to make it doubtful by whom truth has suffered most, its friends, or its enemies:

Non tali auxilio—Tempus eget.

In fact, *they* have made religion, or rather morality, (the former name it does not deserve), the vehicle of sentiment: with them truth has been subsidiary to feeling. Our author has placed the cone on its right base: he has surmounted religion with sentiment, and made feeling the ornament of truth. And we do him only justice in saying, that he has made it an attractive ornament. It is a reproach to humanity, that its best feelings should have been so long, and so strangely, misused; and the effects of their misapplication have been in proportion to their strength. These ideas are well embodied in the work before us. In the character of Emily (chapter 10,) M— observes, "Religion is the natural guardian which heaven has given to sensibility; governed by this, if it sow in tears, it will reap in joy. When I saw, therefore, that in her education the last was cherished to the exclusion of the first, I saw, as it were, the fillets put on, in which this sweet victim was to be led to the slaughter." The succeeding passage may teach us, that our author is not unacquainted with some of the occasional effects of true religion. "I had early in life received the impressions of religion, and they had been the means of, in some degree, separating me from my family. My father, and his successor in my mother's love, overlooked me as one who had refused to climb those heights which made them giddy: my mother herself feared me as one who, in her career of dissipation, haunted her as a kind of external conscience." Indeed, were we to point out any chapter which has given us more pleasure than the rest it would be this. Parts of it are exquisitely touching. Religion smiles in its fairest colours—smiles, indeed, though, as it were, through the tears which it sheds over the fall, and death bed of Emily. We allow the danger of teaching the probability of confident penitence, and holy joy, after crimes of the deepest dye; yet as we must allow their possibility, and the case before us is *extreme*, we with pleasure acquit this interesting passage of so weighty a charge*.

* We are forced to object to the application of the words, "Neither do I condemn thee," to the case of Emily as by no means judicious. They evidently imply no more than that our Saviour did not chuse to

We might quote many touches of genuine sentiment interspersed throughout the work, which, though sometimes too finely wrought, yet all prove the author to have successfully studied in the school of sensibility. We refer the reader to the second chapter for some proofs of our position. Our limits afford us no room to quote. The love-letter of the younger Emily also, (chap. xiii.) is an instance, rare we allow, of such a production being, if not useful (and who would expect that?), yet both innocent and interesting. We object strongly but to one sentence in it. "I see you walking among the bodies with whom you live, almost as calmly as I should see you caressing a sheet of canvass on which some unlucky hand had daubed a face." Young ladies, at least such as young men love, do not usually talk in the flippant manner of the last few words: besides if we had seen him caressing a sheet of canvass, so far from being calm, we should have thought him mad. There are such instances in history, but they were deservedly thought worse than foolish. In the same chapter there is something more strictly "*Shandean*" than any passage perhaps in the book. It is a digression to the tomb of M—. "I have been often a mourner at the grave of M—; and if the reason be asked of some tears which, on these occasions, have made my cheek their channel, I answer, I weep his piety in an age when a single tomb will bury more ashes than piety can spare; I weep his mild virtues; I weep his respect for women."

But our author has other weapons in the cause of *truth*. We admire the manly vigour with which he occasionally rises, or is carried forward, in his defence of what we are disposed to call by that sacred name. We have mentioned the *madhouse* of O—, and we must again observe, that we have seldom met with a juster statement, or nobler vindication, of christian doctrine, in so short a space, and under such delicate circumstances. His opening is light, and his description of the preacher too refined; but he soon forgets the novelist, and his mind rapidly advances to a firmer tone. In his description of the reference which

pronounce a sentence of *judicial* condemnation on the person who was brought before him.

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our faith is to make to Christ, he catches eloquence from his subject, and like the giant of old gathers strength from the ground on which he treads. He connects faith and works in a style of *triumphant* argumentation, and makes the preacher, to whom he had secured our respect, attest its truth by his hallowed warmth. In the same breath he guards against enthusiasm, and ends with the short but pithy exhortation, "Refuse not to add your names to a catalogue, of whom it is declared 'the world is not worthy;' cultivate the same principles, pursue the same practice, and enter into the same glory."

While, however, we admire the vigour and ability with which the cause of religion is asserted, we must enter our solemn protest against a habit but too prevalent in the book, and of which this chapter affords some striking examples: we mean the habit of mixing sacred with profane things. Nothing so much interrupts the effect of a serious train of argument as a piece of misplaced merriment. It shews a levity in the author of it, which quickly spreads to his company. "*Risu inepto nulla res est ineptior*," might well be rendered, "nothing is so unseasonable as an unseasonable joke." We confess our surprise to have been extreme, after having composed our muscles and our mind for so grave a subject; after a well wrought climax, which made faith point to eternity as something different from "a vapour that appeareth for a little time and then vanisheth away;" after a pause which was to be followed by the reasons why faith was so valued in the Bible; to find a series of *comical* conceits on the nature of that patience which is exercised by a sermon, and closed by a full-length portrait of the venerable animal so noted for this virtue! We had not well recovered from the fit of laughter into which this was intended to throw us, when, having been carried by the wings of eloquence to the throne of the Great Eternal, to see the radiant crowns cast down before it, our author hurries us back to the workshop of Apelles to fetch a simile from the pallet and canvass of the painter. We sustained this shock with more steadiness than the former, from *habit*; but still we could not foresee at the end of the sermon an allusion still more incongruous than the last.

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and more ludicrous than the first, brought in as a sort of substitute for the blessing which usually follows. "I should call their madness religion," said Gustavus, and should define their madman the only man that never had a tail!!" Nearly on the same account we must object to the introduction of the "fat rector," in p. 121, to make sport for the reader. If a rector has grown fat in the discharge of his duty, he is no more ridiculous than any other fat man; and the joke arises from the sanctity of his character: if his fat arises from his indolence, he should be reproached but not caricatured. On either supposition the office suffers a loss of respect. There is the same levity observable in chapter three; where the author, moreover, is not sufficiently guarded. He describes a character, whose guilt (the blackest which can exist) should be spoken of, rather "weeping" than jesting. Besides, he seems almost to charge upon the profession the neglect of an individual. "It is the only profession where a man is privileged to be ignorant, because it is the only one in which his interest does not suffer by his ignorance." *We hope it does.* We refrain from more instances, leaving them rather to the discovery of the reader, and the future consideration of the author, should future editions (as we expect) be called for.

In general, however, when the author undertakes to expose vice and folly, we highly approve of his censures: they are just and pointed. In p. 33, he is defining an idiot and a madman. It was not to be expected, that the people of O—, or rather their counterparts, would escape without a sting: he thus inflicts it. "An inhabitant of O—, who, thinking he had a soul, should act as though he had none, would, you see, according to this rule, be neither pure madman nor pure idiot, but would in his own miserable person comprehend the qualities of both." We have some pleasant specimens of this vein in chapter eight, in which he describes the senate of O— debating on the Slave Trade. With us it is a favourite subject. We cannot but be pleased with the compliment paid to the noble vindicator of Negro Liberty: it is well conceived, and, which is much better, it is well deserved. We should recommend this chapter, both for its

humour and argument, to the still obstinate defenders of that detestable traffic, but that obstinacy is a state of mind which it is hopeless either to banter or to argue out of its opinions. Satire is a delicate weapon when its inflictions are to be salutary; and though, as we have already observed, we admire in general that of our author, we fear there is sometimes a petulance in it which defeats its own purpose, and tends less to soften than exasperate. This our author owes, in great measure, to his style, of which we must rather say, *abundat dulcibus vitiis*, it abounds with pleasing faults, than that it possesses any high classical purity. There is a quaintness, sometimes an affectation, in it, for which we cannot account. Religion is too predominant in the design to suffer us to charge the author with vanity. He has certainly a love of singularity: we could scarcely lay our hand on a place expressed as any body else would do it. He is for trying a new path in literature, and it is therefore no wonder if he is at times entangled in brakes, and thickets, where his reader can scarcely follow him. A want of simplicity is generally accompanied by a want of variety. It is impossible to be at once unlike other people, and unlike one's-self. Sterne would have taught him another style in this particular. From him he might have learnt that it was not necessary to season every line and point every sentence. At least a tavern-waiter might be allowed to speak without *neatness*, unless he supposes the conceit of O— to have been caught even by their lacqueys and link-boys. "After a long search, Sir," said he, "I have discovered a place of the kind you mentioned—the visiting books gave me no help.—I looked among the playhouses, concerts, menageries, public offices, museums, &c." (p. 32.) This is above the language even of a modern drawer.

The obscurity to which we have alluded, in many of the expressions, illustrations, and arguments, is much to be lamented in a work of this nature. His very sentiment, at times, seems to come from his head more than from his heart: and "far" must he have "roved and gathered much," for the variety of matter with which he has adorned his little tale. But he seems to have forgotten for whom he was writing; that the most vulgar

minds are to be sought for in the highest life; and that ignorance is the privilege of fashion. If he would write a book of instruction to such people, he must not expect to interest them with witty tropes and shining far fetched metaphors, but with a light and easy playfulness which shall flatter their understandings while it rectifies their hearts. His jokes make us rather frown than smile. It is rather *wit* than *humour*, if the former be that at which we never laugh. We should recommend to him the following character of a great wit.

Omne vafer vitium ridenti Flaccus amico
Tangit; et admissus circum præcordia, ludit,

Callidus excusso populum suspendere naso.

We had intended to have made some general remarks on the conduct of the piece, but our limits forbid it. One of our objections lies against the character of Gustavus. How far the end of M—'s contrivance would justify the means which he employed, we shall not stop at present to enquire: we think, however, that it was conducted so well, that M— might safely have been complimented with a wiser head than his pupil's to practise it upon. We cannot but conclude Gustavus to have been weak from his constant recurrence to one idea, with which he had been impressed by M—, without either enlargement or enquiry. From a youth of seventeen some speculations might have been expected, however crude, upon this extraordinary phenomenon, a world of bodies like his own without the "vital spark" which animated it. But his mind seems to have been so occupied with the notion of men having once been monkeys, and the bare possibility of finding one who might still possess a tail, that he had no time for other reflections. The first fifty pages, as they concern Gustavus, are, with few exceptions, devoted to this fruitless search: every character is measured by the probability of his having a tail concealed in his skirts. The argument against the sabbath, drawn from the text, "Old things are past away," he applies immediately to tails, "tails have past away;" and the religious man is defined to be "a man who never had a tail." We much wish the tails had been dropt in an early stage of the work: they make a blot in it. In the

next edition, we trust, they will be entirely "rubbed away," or at least much shortened. The other remarks made by Gustavus seem to be rather put into his mouth by the author to redeem his credit, being as much beyond his years as the former are below them. This is peculiarly striking in the letters which he sends to Emily and Madame de N—. Though the author tells us, that he only "copies," we cannot but shrewdly conjecture that he has taken strange liberties with them. The internal evidence is irresistible: they are in his best style, and we will never so far compliment Gustavus as to suppose him capable of that.

With much regret we quit this little volume, which, in spite of lesser faults, has highly gratified us. We have no doubt that it will become popular as it becomes known. For truth, novelty, vivacity, and feeling, it will rank high among the productions of the day. Time must determine whether its ideas are sufficiently abstracted from localities to give it a lasting existence.

The poetry in this work consists of a Sonnet on Nature, two Epitaphs, and a Sonnet on Emily by Gustavus, (much above him again, we fear!). We leave them to the judgment of the reader: we say not *mercy*; for we esteem them above mediocrity. We shall conclude with a stanza from the first sonnet:

"See you blue arch the surface span,
Mark how you cowerd mists are driv'n;
Oh! heaven is still the friend of man,
Though man is still the foe of heav'n."

And the first Epitaph, which is on a child of M—, and which we think highly creditable to its author.

"Yes, thou art fled, and saints a welcome
sing:
Thine infant spirit soars on angel wing.
Our dark affection might have hop'd thy
stay.
The voice of God has call'd his child away.
Like Samuel early in the temple found,
Sweet rose of Sharon, plant of holy ground;
Oh! more than Samuel bless'd, to thee 'tis
giv'n,
The God he serv'd on earth to serve in
heav'n."

*The Manners of the Ancient Israelites;
containing an Account of their pecu-
liar Customs, Ceremonies, Laws,*

Polity, Religion, Sects, Arts, and Trades, Division of Time, Wars, Captivities, &c. &c. In Three Parts. Written originally in French by Claude Fleury, Abbe of Argenteuil, and one of the Forty Members of the Royal Academy, Paris. *With a Short Account of the Ancient and Modern Samaritans. The whole much enlarged from the principal Writers on Jewish Antiquities.* By A. CLARKE. The Second Edition, with many Additions and Improvements. Manchester, S. Russell; and Baynes, London. 1805. pp. xii, and 398, 12mo. Price 4s. 6d.

THE copious title page of this little work will, in a great degree, inform the reader what he is to expect in the perusal of it; and he will find that no scanty entertainment is provided for him. The plan, according to which the materials there specified are arranged, is chronological, and thus described by the author:

"We ought, therefore," in consideration of the effect of revolutions in the state of nations, "to distinguish in every people, their *beginning*, their *greatest prosperity*, and their *declension*. In this manner I shall consider the Israelites, during all that space of time that they were a people, from the calling of Abraham to the last destruction of Jerusalem. It contains more than two thousand years, which I shall divide into *three periods*, according to the *three* different states of this people. The *first* of the *Patriarchs*; the *second* of the *Israelites*, from their going out of Egypt to the Babylonish captivity; and the *third*, of the *Jews*, after they returned from captivity, to the promulgation of the Gospel." (pp. 18, 19.)

Although there are many works coincident in subject with the present, we know of none which contain an equal quantity of information in so small a compass, nor any which convey that information in so lively, interesting, and impressive a manner. Those passages of Scripture which, incidentally and obscurely, as well as those which, clearly and at length, describe the manners and customs of the Israelites, are carefully collected and thrown under their respective heads in a very luminous order. The character of the work did not admit critical discussion, to any considerable extent at least; and there are consequently some applications and interpretations of Scripture which will bear dispute. But these are few in proportion to the body of the work.

We think, however, that it would not have been amiss to have adopted the representations of rabbinical tradition with more caution and qualification. The pious author of this work has been particularly successful in counteracting modern prejudices respecting the manners of antiquity in general, especially those of the people with whom he is concerned.

Mr. Clarke is entitled to the thanks of his countrymen, for bringing this little popular performance again into notice, and for supplying them with a new edition, not only much improved in appearance, but enriched with large and valuable additions; among which the life of the author will not be least acceptable. If he had relied less upon a writer of Lamy's credulity, his readers probably would not have had less obligation to him. It might have been an improvement to the work likewise, and not have increased its bulk to any alarming degree, had Mr. Clarke occasionally illustrated the remarks of the Abbe by the representations of modern travellers. The valuable collections of Harmer and others would have rendered this no very formidable undertaking. As, however, there is danger of every thing which is coming into fashion, we cannot refrain from expressing our apprehensions, lest an anxiety to illustrate the antient manners of a nation by those which are modern, should, in the case of the Jewish nation, lead to conclusions which not only obscure what was before plain, but tend to establish error, and error of such a nature as sometimes to bring discredit upon the revelation of God. The obstinate permanency of oriental nations in their manners and customs is a principle perhaps too readily assumed, certainly applied with too little consideration and reserve.

Our good opinion of the present work is sufficiently evident from what we have already said: but we cannot dismiss it without some remarks upon particular parts of its contents. The third chapter of the second part, pp. 50 & seq. on the nature of the soil of the Holy Land, its fruitfulness, and population, is curious and interesting: if the calculation can be depended upon it conveys important information. No notice is taken in it of the modern scepticism relative to the antient fertility of this portion of the

globe, and indeed it deserved none, if it existed in the time of the original writer. Mr. Clarke has added a very curious, though somewhat fanciful, supplement to this chapter, consisting of various calculations of the population of antient nations; and the number ascribed to them is wonderful. The most extraordinary is that of Gaul, which is estimated at 200,000,000; a population, which amounts to nearly two-thirds of what has been hastily assumed as the population of modern China, and which could not exist within the limits of Gaul, without such an immense importation of the means of subsistence as could scarcely be carried on by a barbarous nation. The conclusion of the writer before us, is, "that population decreases daily, and if this should continue," he adds, "the world must become a desert in the course of ten centuries. This is the most terrible catastrophe that has ever taken place in the world." (p. 60.) How different are the apprehensions of Mr. Malthus, and we believe of the greater part of his readers, upon this subject!

In describing the temple, pp. 161—164, the Abbe seems to have united the accounts of the different temples, of Solomon, Zorobabel, and Herod, to say nothing of Ezekiel's: and he is certainly mistaken in referring to Josephus for the measures which he gives to the temple itself, making that to be sixty cubits long, exclusive of the Holy of Holies; whereas Josephus has been generally, and we think justly, understood to include the latter in the extent of sixty cubits, and to give it one-third, twenty cubits, out of them.

In p. 248, an account is given of the contributions made to the temple of Jerusalem by Jews resident in foreign parts.

"These collections continued many years after the destruction of the temple. The chief of the nation sent out senators at certain times, who commonly resided near him, and were called *apostles*, that is to say, Envoys. They went through the provinces to visit the synagogues, and had authority over such as presided there, and over the elders and ministers, and at the same time carried back the collections to the patriarch. But the Christian Emperors forbade the continuance of it. The patriarchs came to this dignity by succession; so that they were often infants. But before Jerusalem was destroyed, some of

the heads of their nation resided in every province, who were called in Greek *Ethnarchs*, and judged them by their own law. Those of Egypt are famous, among others."

Mosheim, in his larger account of the ecclesiastical history of the three first centuries, has illustrated the apostolic office from this circumstance.

Fleury has fallen into the common error, p. 253, of supposing, that the Sadducees acknowledged only the five books of Moses as divine. This opinion received currency from a mistaken passage of Josephus, and the authority of the Fathers. It has been supported by many modern names, Serarius, Prideaux, &c. &c. Gibbon likewise found it most suitable to his purpose, and therefore adopted it. A confutation of it may be seen in Drusius's and Scaliger's treatises on the Jewish Sects, published together with that of Serarius, by Triglandius.

In the first chapter of the fourth part, of which Mr. Clarke avows himself the author, and which, among other subjects, treats of the admission of proselytes into the Jewish Church, the expression of new born infants is brought forward, as applied to those persons by the Jews. "Whence it is evident," adds our author from Lamy, whom he follows, "that nothing could be more just than Jesus Christ's reproaching Nicodemus with his being a *master in Israel*, and yet being, at the same time, ignorant how a man could be born a second time." (p. 268.) This is a very common representation, but, we believe, totally unfounded. Those, with whom the illustration of Scripture is an object, are too apt to apply their reading to that purpose, without sufficient ground. Whoever reads the discourse of our Lord with Nicodemus, with any attention, will perceive, that it is not to the expression of being born again, but to the explanation of that expression, the being born of the Spirit, the operations of which resembles those of the wind, that Nicodemus answers, "How can these things be?" and it is to this reply of Nicodemus that our Lord rejoins, "Art thou a master in Israel and knowest not these things?" It was for his ignorance of a scriptural doctrine, not of a rabbinical phrase, that our Lord reproved the Jewish ruler. We are happy to have our view of this affair confirmed by so respectable

a writer as the late Professor Campbell, who, with relation to the opinion here combated, writes: "I think, however, that our Lord's censure rather relates to his being so entirely unacquainted with that effusion of the spirit which would take place under the Messiah, and which had been so clearly foretold by the prophets." See note on John iii. 10.

The important subject of the Jewish sacrifices is treated with considerable ability. In pp. 300 and 301 is included a striking quotation from the first book of Eusebius's *Demonstratio Evangelica*, which decisively represents the sacrifice as the substitute of the guilty offerer, and as typifying the great sacrifice to be made by the Son of God for the salvation of the world. The chief objection to this part of the work is, that it disguises the difficulty to be found in Scripture, the original source of all the information upon this subject, respecting the different kinds of sacrifice. The first seven chapters of Leviticus contain the fullest account of this matter; but the distinction between the sin-offering and the trespass-offering has never been settled by any commentator. Josephus only brings greater confusion to the subject.

The attentive reader will perceive at once, that by these strictures we have detracted but little from the general merits of the work under consideration. We have no doubt, that it will be read with information and profit by most, and that they will find much light thrown by it upon that volume, which is the foundation of all religious knowledge, and all religious hope, and should be the constant study of those who profess to be the disciples of Christ.

We cannot conclude our review of this interesting performance, without presenting to our readers an anecdote which discovers, that it is not among professing Christians alone that infidels exist; and that, if Protestants and Papists have their Eichhorns and their Geddeses, the Jews of modern times have their illuminized and apostate Rabbis.

"There is some reason," says Mr. Clarke, "to fear that many Jews in the present day have drank deeply into the infidel spirit of the times, and no longer receive the writings of the Old Testament as *divinely inspired*. A Jewish Rabbi, a man of extensive information and consi-

derable learning, lately observed to me, that as Moses had to do with a grossly ignorant, stupid, and headstrong people, he was obliged to have recourse to a pious fraud, and pretend that the laws he gave them, were sent to him by the Creator of all things: and that all the antient legislators and formers of new states, who had a barbarous people to govern, were obliged to act in the same way, such as Manu, Numa, Lycurgus, Mohammed, &c., and that the time was *very near at hand*, when all the inhabitants of the civilized world would be of *one religion*, viz. DEISM, which he said was a system of *truth*, compounded from Judaism, Mahomedanism, Christianity, and the writings of the antient heathen philosophers. When I expressed my surprise at hearing a *Jew* talk thus, and asked him if any of his brethren were of the same mind, he answered, with considerable emotion, 'Yes, every intelligent Jew in Europe, who reflects on the subject, is of the same mind.' If this Rabbi's testimony be true, the children of Jacob are deplorably fallen indeed! And from the manner in which they conduct what they call, *the worship of God*, who would suppose they either credit his word, or believe his existence? It cannot be called even a *solemn mockery*; the *irreligion* of it is too barefaced to have any pretensions to *solemnity*, or indeed even to *decorum*" (pp. 365, 366.)

The author subjoins a note, confirming his account of the irreligion and indecorum of their public worship: and any one who has visited the synagogues in the metropolis will readily admit the truth of his representation. We cannot forbear remarking on the subject of the extract just made, that it appears to be partly a natural and partly a judicial consequence of practical irreligion, to renounce the very principles and fundamental doctrines of revelation; and that this circumstance, so far from being derogatory to the credit of the Bible, is one of the triumphant confirmations of its truth and sanctity.

Mr. Clarke, who has the merit of being the editor, and, in a considerable degree, the author, of this instructive and pleasing volume, has subjoined to his preface the recommendation of the work, previously to its present improvements, by the late excellent Bishop of Norwich, Dr. Horne. And we will subjoin it to our review.

"This little book contains a *concise, pleasing*, and just account of the *manners, customs, laws, polity, and religion* of the Israelites. It is an excellent introduction to the reading of the Old Testament, and

should be put into the hands of every young person."

"This recommendation," adds the Editor, "will have its due weight both with the learned and the pious."

Religious Enthusiasm considered; in Eight Sermons; preached before the University of Oxford, in the Year 1802, at the Lecture founded by John Bampton, A. M. By GEORGE FREDERIC NOTT, B. D. Fellow of All-Souls College. Oxford, Hanwell, Parker, and Cooke; London, Rivingtons. pp. 502.

THE task, which the respectable author of these Sermons has undertaken, of developing the nature, and ascertaining the limits, of enthusiasm, is highly difficult and delicate. To separate with precision truth from error in an abstract question, which scarcely falls under the immediate cognizance of our senses, requires a penetration directed by the soundest judgment. In distinguishing the nature of religious zeal, it is also no easy task to determine the precise boundaries by which the affections ought to be circumscribed; and there is great danger lest in our anxiety to avoid Enthusiasm, our religious fervour should degenerate into indifference and languor.

Fully aware of this danger, our author, with commendable zeal, guards against a mis-construction of his sentiments in the following pointed terms, which display a just solicitude for the interests of real religion.

"It would prove a circumstance of the deepest regret, could it be imagined that any thing here advanced reflects, even in the slightest degree, on that fervour in the contemplation of heavenly objects, and in the performance of religious duties, which is necessary to the perfection of Christian piety. It was to guard against this perversion that our terms were at the first so studiously defined, and have since been so cautiously applied; yet for fear the distinction may not have been so clearly understood, in the sacredness of truth I once more declare, that it never was designed to hold up to censure the fervour of the pious, or expose to the sneer of scorn that zeal which marks the devotion of the pure in heart. God forbid! There are situations under which the soul of man cannot remain unmoved. If an investigation of the laws, by which the economy of the natural world is regulated, is said to have impressed with such awe, the mind of one

of our greatest philo-sophers, that he could never mention the name of its Almighty Author without religious dread; the contemplation of a far more stupendous system, the love of God manifested in Jesus Christ, cannot but affect the heart when it is the subject of our meditation, cannot but animate the tongue when it is the theme of our praise. And yet further. If a mere abstract contemplation of the wonders of the Christian dispensation can produce these effects upon the soul, are we not reasonably to conclude that their impression will become still more lively, when its efficacy is feelingly applied to our wants, and when amidst all our fears and trembling, it has given us the consolatory assurance that it is the power of God unto salvation. This it was that raised so high the devotion of our great reformers. For when, awakening from the slumber of papal delusion, they found the pure beam of Gospel Truth, bright as the sun at noon-day, break suddenly upon them, amazed to think that they should obtain such favour whilst others were suffered to remain in darkness, how could they do less than employ a language fervent as the gratitude they felt? This too was the cause which, in a still more eminent degree, infused into the bosom of St. Paul such sentiments of love and adoration; for reflecting that he, who was once a vessel of wrath, had been selected of free grace to become a vessel of honour, and moreover that he had been even admitted to a nearer contemplation of that glory which was laid up in store for him when his course shall be finished, was it not natural that he should break forth into those rapturous expressions which characterize his sacred page, labouring, as it were, for words to describe the *unsearchable riches* of the mercy of Christ, in whom, through his blood, he had obtained forgiveness of sin? If then, these distinguished personages were thus affected with the knowledge of divine goodness; if a conviction of God's never-failing providence made Daniel pray, and give thanks as aforesaid, though this exercise of piety involved the loss of life; if David declared that his soul *thirsted for God*; if they, who surround his throne in heaven, cease not day and night from saying, 'Holy, holy, holy, Lord God Almighty,' we, who experience his love in the means of present grace, and hope to derive from it the enjoyment of future glory, may well be expected to feel a holy warmth in the exercise of our devotions."

In the 134th page, we read with pleasure another testimony of our author's jealous regard to the interests of real religion.

"It would excite a sentiment of a far different nature, were it found that any thing here advanced was capable of being

perverted to the prejudice of true religion. For should occasion be taken from those arguments which have been urged against Enthusiasm to indulge a spirit of indifference, and to discountenance the exercise of that piety, which, when well regulated, can never be too fervent, I then should have but too much cause to say in the words of the expiring martyr, 'Would that this unworthy hand had perished' ere it had done ought that could have been made a cause of offence to the least among my Christian brethren." (p. 135.)

The plan on which the author proposes to proceed in his investigation is as follows. First to define the precise meaning in which we should understand the spirit of Enthusiasm; then to shew that Enthusiasm uniformly tends to create Schism, the danger and guilt of which will be particularly considered; to examine, in the next place, the conduct of some schismatics who seem to have been under the influence of Enthusiasm, and to expose the fallacy of their pretensions, in the hope of discovering a method of combating the principle of the evil more successfully; and, lastly, to prove that the injurious effects of a spirit of Enthusiasm are so extensive and alarming, as to render it not an arbitrary imposition, but an urgent duty, to employ means for carefully repressing it. (p. 7, 8.)

Conformably to this plan the First Sermon describes *the Nature and Origin of Enthusiasm*.

"The word Enthusiasm is no where to be found in Scripture. To ascertain its precise meaning therefore, we must enquire in what sense it was employed by those, with whom its use has been familiar.

"To Enthusiasm the Gentile world attributed two distinct significations. In its primary sense they believed it to be an actual and a violent possession of the mind, by some supernatural power; a possession, which suspended for the time the operation both of the reason and of the will; rendering the person thus affected, a mere passive instrument to announce whatever was suggested. Effects of this nature can now be referred to no other cause than to the power of dæmons: yet as these were then considered to be gods, the Enthusiasm produced was consequently called divine; and was applied properly, perhaps exclusively, in a religious light, to sibyls, oracular priests, and those who exercised the art of divination.

"In a secondary sense it was distinguished by the name of Natural Enthusiasm. It then admitted of a more extensive application; and was attributed indis-

criminately to poets, orators, and men of genius." (p. 10—12.)

"Whenever therefore the word Enthusiasm occurs in these Lectures, I could wish that it might be understood in reference to one of these definitions; and then it will either signify an effect wrought irresistibly upon the mind by supernatural agency; or else, a delusion produced by the vehement action of the imagination." (p. 14.)

Of the first of these kinds of Enthusiasm the author then briefly speaks. He asserts the possibility of the actual interference, in some instances, of the Evil Spirit, explains the limitations of his influence, and distinguishes between diabolical possession and the influence of the Holy Spirit, as it was vouchsafed to the Apostles.

"Their inspiration was evidently no more than what was perfectly consistent with the natural freedom of the human will. It superseded not, it rather promoted the calm and the impartial exercise of reason. It required not that the strength of their bodies should be impaired by gloomy austerities; or that their minds should be previously heated by the force of imagination. It rather pre-supposed the entire possession, and preserved to them the free exercise of every rational faculty. It is true, that in these moments divine truths were so clearly conveyed to their apprehensions, that they could not but see the propriety of assenting to them. Their assent however appears to have resulted uniformly from the joint operation of the understanding, and of the will; for they were at liberty in the first instance to have witholden their assent to the truths proposed, and afterwards might have even refused to teach them to others. Which facts are of themselves sufficient to establish, that the influence of the Holy Spirit bears no affinity to that of the Spirit of Enthusiasm: for of Enthusiasm these are the characteristic properties. It overpowers the will; it destroys all consciousness; it suspends the very functions of nature, and compels the utterance of the things inspired." (p. 24—26.)

From this account of diabolical influence we might be ready to conclude, that it was *invariably* distinguished by these characteristics. But from what our author says in another place, we are disposed to think that he does not suppose such overpowering of the will, destruction of consciousness, and suspension of the functions of nature, to be the *necessary* concomitants of Satanic influence. With

much more justice, we conceive, he asserts, that

"If our negligence, our wilfulness, or our presumption, nay, if even the very infirmities of our nature afford the slightest opportunity, our spiritual enemy will improve it as the means whereby to operate the most fatal delusions. Thus when our imagination is active and fervent, and our apprehension susceptible, may he not so heighten those impressions which are made by external objects, as that we may be finally persuaded to refer them to supernatural causes? In the same manner too, when we have formed to ourselves some particular system, and have engaged every passion in its support, may he not so work upon our feelings as that we shall be led insensibly to believe that these favourite opinions were suggested by divine inspiration?" (p. 22.)

The ordinary influence of Satan, we apprehend, resembles, in some respects, the ordinary influence of the Spirit of God. They both operate upon the understanding, the affections, and the will, exerting upon these a powerful influence, though in what precise mode we cannot explain, unless we knew better than we ever shall do in this life the nature of the action of spirits upon corporeal beings. The ordinary action of both agrees, probably, in this circumstance also, that at the moment it is not to be distinguished from the natural workings of the mind. The influence of both may be powerful, producing the most important effects on the respective subjects of their influence. The difference lies chiefly, we conceive, in the objects and effects of their agency. These correspond with the general nature and disposition of the two spirits. The effects produced by the Holy Spirit are invariably good; those produced by Satan universally evil.

Our author, however, does not propose to make the influence of Satan the immediate object of his enquiry. Waving all further reference to this species of Enthusiasm,

"He proposes to consider that Enthusiasm alone which results from an heated imagination;"—"that which depends absolutely on the will, *deliberately* adopting the suggestions of fancy as the inspirations of God. For we have only to reflect that reason has been given to man exclusively, that he might decide on the nature of all those impressions which are conveyed to his apprehension. It is then the office of that reason to consider attentively each appearance as it occurs, ascertaining, by

certain rules, what things are real, and consequently to be believed; what things are illusion, and consequently to be rejected. If, therefore, we receive as true things which are established by no proof, or what amounts to the same, by such proof as is merely imaginary; it follows that every consequent delusion must be of our own deliberate creation, that is, must arise either from the supine neglect, or from the wilful abuse of our reason." (p. 27.)

Such is our author's account of the nature of Enthusiasm, and we confess we are much disappointed by its scantiness and imperfection. We might justly object to the accuracy of the terms which he uses in his definition, when he represents the *deliberate* adoption of the suggestions of fancy as the inspirations of God, to be characteristic of enthusiasm. The term *deliberate* seems to imply either a degree of reflection, or of wilful perversion of reason, which, we apprehend, is by no means *necessary* to constitute an enthusiast. Ignorance, native imbecility of mind, or the adoption of speculative errors, are most generally the immediate causes of the production of Enthusiasm in the mind. But to wave this for the present, we would remark, that in an inquiry, introduced with so much circumspection, we were naturally led to expect a much more full and accurate account of the *nature* of Enthusiasm than we have here found. We should have been glad to have seen the discriminating marks of its influence distinctly stated, and such rules laid down as might serve to put the unwary upon their guard against its first introduction; but this part of his subject our author has slightly passed over. Since, however, Enthusiasm is confessedly an evil of very great magnitude; since it generally, as we believe, owes its origin, in a great degree, to an ignorance of its real nature and character, we shall endeavour to supply our author's defect on this point by stating, as they occur upon a somewhat hasty consideration of the subject, the characteristic properties of Enthusiasm.

Enthusiasm, in the bad sense in which the word is generally used, as it respects Religion, is the abuse of the doctrine of divine interference. There is a degree of divine influence exerted on man, which both reason and Scripture lead us to expect. There are also certain laws, according to which this divine influence is inva-

riably exerted in the spiritual as well as in the natural world, certain objects to which it is ever directed, and certain modes in which only it is displayed. The pretension, therefore, to that influence, when not exerted according to those laws, limited to those objects, or displayed in those modes, is enthusiastic. What those laws, objects, and modes are, we must learn, in the first place, from Scripture, and, where Scripture is silent or obscure, endeavour to collect them from analogical reasoning, or from the observations of experience. It may be objected indeed, that the Divine Spirit, being a free agent, cannot be expected to limit and restrain his actions by any certain rules: but why should he not? If the rules be originally prescribed with that wisdom, foresight, and comprehension, with which we know they would be laid down, no cases could ever occur which would not be provided for. It is the weakness of man that his plans are so injudiciously laid, his foresight so limited, his powers of thought so scanty, that his actions can be reduced to no certain rule: they are inconsistent, capricious, variable. But in the works of God there is a consistency and perfect order which bespeak the divine intelligence, and mark the perfection of their character. God could undoubtedly, if he chose it, suspend the laws of gravity; but then we never do see them suspended. The exertion of his influence in the moral world, indeed, may not be so strictly limited as in the natural; but allowing this, the difference would lie in the original constitution of the plan which might permit greater latitude, not in any more frequent deviation from that plan.

Enthusiasm then may be defined to be *an unwarranted pretension to divine influence*: and to determine what is unwarranted we may, perhaps, lay down the following rules.

If a revelation of future events is pretended to be communicated, we may lay it down as a rule, that God has never communicated such a revelation but for some special purpose of great importance; that in particular he has never done it to gratify curiosity or to cherish pride; that he has also accompanied it with sufficient evidence of *other kinds* to establish its authority. Unless therefore a person, who pretends to such

a revelation, should be able to justify his pretensions, we should be fully authorized in considering him as an Enthusiast. This rule sufficiently exposes the false pretences of the French Prophets, Brothers, Southgate, and other such visionaries.

Let a *doctrine* however be the subject of the pretended revelation. If that doctrine coincides with the doctrines already published in the Scriptures with such convincing evidence, it is plain that a new revelation of it would be useless, and therefore contrary to the usual method of the divine procedure. If it contradicts the Gospel, it proves its own falshood. If it simply makes an addition of some new truth, we have a right to expect the same evidence of its divine authority which God was pleased to grant in his former revelations. The doctrines of Behmen and Swedenborg will not stand the test of this rule.

But the common and principal source of unwarranted pretensions to divine influence, respects the *mode* in which the operation of the Holy Spirit, promised in the Gospel, is exerted. The rules we may justly lay down here are, that this influence is only exerted in the use of certain prescribed means, and particularly through the medium of a rational faith in the truths which the Spirit has already delivered in the Scriptures, and through the appointed ordinances of grace; that this rule has been so strictly observed, that, even in the abundant supply of the Spirit at the first promulgation of the Gospel, his sanctifying influence was communicated only by the preaching of the truth; that the Spirit, therefore, operates only by applying the truths already revealed in Scripture, presenting them clearly to the understanding, impressing them forcibly upon the conscience, fixing them deeply in the heart.

In a word, the influence of the Spirit must be proved by its effects, producing only good and holy actions. It can sanction no neglect of duties, violate no justly appointed order, countenance no absurdity or extravagance, gratify no corrupt passion. It will be exerted about nothing low, mean, or trifling; it will not supersede unnecessarily the ordinary powers of acting, or disturb the regular course of nature. It will ever bear

the stamp of its own majesty and purity, and evidence its genuineness by a perfect correspondence with the nature and mode of operation described in the sacred pages.

But to return to our author. Having explained the sense in which Enthusiasm is to be understood, Mr. Nott then proceeds to determine its *origin*. This, he asserts, is to be found in the unworthy, but powerful motives of pride, of vanity, and of ambition.

"The first conceit of divine illumination in the mind of the Enthusiast is owing to the inordinate action of his imagination, which, when vehemently excited, is known to represent ideal objects so vividly to the apprehension, that they are mistaken for material ones." (p. 37.)

"To suppose that the imagination, without any external cause, can excite itself, and determine itself to one particular object, is altogether contrary to the nature of things. Some external principle of action then must exist: and as it is observable that the Enthusiast is uniformly occupied in procuring his own exaltation, often by asserting his individual excellence, and always by contriving some system of which he is to be honoured as the father, and feared as the governor; we cannot but argue, that the love of distinction, and the hope of pre-eminence, were the causes which first called forth the powers of his imagination. To the unworthy but powerful passions therefore of pride, of vanity, and of ambition, all Enthusiasm perhaps should be, in strict propriety, referred*." (p. 37, 38.)

"We conclude then, upon reasonable grounds, that it is either an excessive pride and vanity, too curiously seeking to be wise beyond what is written; or else an unsanctified ambition, anxiously wishing for spiritual pre-eminence, which creates the first tendency towards Enthusiasm; and, when indulged, by gradually corrupting the will, matures it." (p. 42.)

But lest the cause assigned should be thought inadequate to the effect, our author remarks that certainly there is no passion that influences "human

conduct more powerfully than pride," (p. 44), being, indeed, that passion which is not only the most universal, but the most deeply rooted in the mind of man. (p. 45.) He then endeavours to trace the progress of Enthusiasm from its source in pride, till by a number of gradations it has reached that point, where every appeal to reason being excluded, and the wildest suggestions being admitted into the mind, the fatal delusion which it produces is perpetuated. (p. 51.)

The above account of the origin of Enthusiasm appears to us to be erroneous. Even if we should allow that it explains the process of Enthusiasm in the mind of a leader, it seems to account in a very inadequate manner for that of his deluded followers. Are they too ambitiously forming schemes of aggrandizement? Pride, we admit, is often a predominant feature in the character of Enthusiasts, and particularly of the enthusiastical founders of sects: but it is entirely contrary to experience to assign this affection of the mind as the generic cause of Enthusiasm. But let us attend to what our author farther advances in support of his hypothesis.

"Could it be shewn," he says (p. 51,) "as some have imagined, that Enthusiasm rushes suddenly upon us; in a single moment overpowering our faculties, and subjugating our reason; then the whole question would assume a different appearance. But when it can be established by a variety of examples, that it is the growth of many years, insomuch that it might be almost necessary to complete the definition of Enthusiasm, that it should be *slowly progressive*; what argument can be adduced to prove that it is not, as we have stated it to be, a delusion, which is to be referred to the inordinate action of the imagination, and to the perversity of the will?"

We cannot at all account for assertions so contrary to experience, as are contained in the above extract, but by supposing, that when the author penned this discourse, he had particularly in view certain leaders of note, who become afterwards the chief subject of his book, and that his ideas of Enthusiasm were suggested to him rather by his preconceived opinions of those persons than by the nature of the subject. For has not experience proved, that enthusiastical leaders have succeeded in increasing the number of their followers

* "Some persons are disposed to think that pride, vanity, and ambition, are rather the consequents than the antecedents to Enthusiasm: but we may earnestly request them to consider what difficulties must follow such a supposition. If Enthusiasm have no exciting cause, it must be altogether inspired; an idea which can be never admitted, without absolutely destroying the freedom of the human will, and placing us at the mercy of the Evil One. I feel persuaded therefore that the principle on which we argue, will be, after a little reflection, admitted."

with surprising rapidity? The vulgar herds of enthusiasts, so far from requiring years in forming, are, for the most part, the growth of a day; and surely, a course of years, if the mind be possessed of integrity, will tend rather to diminish than to increase the irregularities of the Enthusiast. But let us pursue our author's arguments.

"These passions," he observes, viz. pride and ambition, "have frequently excited, even in the ordinary pursuits of life, the very same effects which occur in religious Enthusiasm." (p. 38.) The only instance, however, which he has adduced in support of this position, that of Benvenuto Cellini, proves the man, indeed, to have been an enthusiast, but affords no ground for attributing his Enthusiasm to pride, rather than to ignorance, error, or weakness of mind. He observes further, that ambition has been the predominant character of some Enthusiasts. (p. 42.) But many Enthusiasts have been distinguished for their cruelty, licentiousness, and other evil propensities; yet these vices cannot be deemed, on that account, the parents of their delusion. No passion, observes our author again, has so powerful an influence on the human mind as pride: (p. 44.) Granted: but it does not, therefore, follow that pride necessarily generates Enthusiasm, more than it does lying, slander, dishonesty, or any other member of the body of sin.

That pride is a predominant vice of the corrupt heart of man, and that this restless principle assumes an endless variety of forms, operating often when we least suspect it, we readily admit. We admit too, that it is peculiarly engendered by enthusiastical delusions, while it contributes much to the confirmation of such delusions. But the question is, Do pride and ambition, *deliberately* aiming at aggrandizement, and forming schemes of self-exaltation, *necessarily* unite in generating Enthusiasm? We apprehend not. In some instances, indeed, they may have essentially contributed to the production of that evil: but when we contemplate the vast majority of individuals who are influenced by an enthusiastical spirit, we are of necessity directed to other sources of delusion. What those sources are, it is not always easy to ascertain.

Doubtless we may, without fear of error, refer Enthusiasm in part to the corrupt constitution of our nature, and in part to the devices of our ever active enemy. There is no faculty of the soul more exposed to his attacks, or at least more liable to be injured by them, than the imagination. Its nature is so restless and ungovernable, that the utmost vigilance of a well-regulated mind, and the most skilful and assiduous use of all the appointed weapons of our warfare, are scarcely sufficient to keep it in that degree of subordination which is necessary for repelling the enemy's assaults. And when, in addition to this disadvantage, which may be considered as common to all, the mind is unfurnished with knowledge, the judgment weak, the reasoning powers unexercised, and the temper sanguine, it is no wonder that the father of lies should rule in the imagination. In referring Enthusiasm therefore to the operation of this playful faculty in minds blinded by ignorance, misled by error, or deluded by false impressions, we have perhaps, done as much towards tracing its origin as can fairly be expected from us, until more shall be known of the constitution of the human mind, and of the mode in which it is operated upon by our spiritual enemy. Would we be delivered from his destructive delusions, we must judge of every feeling which arises in our minds, and of every opinion which is presented to our acceptance, by the plain declarations of Scripture: we must live under the influence of a reverential fear of God, and a regard to his glory. "If the eye be single, the whole body shall be full of light." He that simply aims at pleasing God and promoting his glory, and earnestly implores, and humbly relies on, the divine teaching and assistance, shall undoubtedly be preserved from a thousand dangerous errors into which they are betrayed, who either neglect to bring their notions to the test of divine revelation, who feel no want of divine aid, or who will not condescend to solicit the divine teaching.

We are sorry to be under the necessity of noticing in this first discourse some passages of a very exceptionable nature, which we are persuaded the Reverend Author would not have admitted, had he considered how much they tend to encourage

those defective views of Religion, which are now so lamentably prevalent.

In the 25th page, when speaking of the nature of the Apostle's inspiration, he justly observes, "that it did not supersede, but rather promoted, the calm and impartial exercise of reason; that it required not that the strength of their bodies should be impaired by gloomy austerities; or that their minds should be previously heated by the force of imagination." Then, in a note, he subjoins the following remarkable passage:

"This appears to have been the case, even in the instance of St. Paul. His conversion was miraculous, not because faith was infused supernaturally, but because the evidences of that faith were supernaturally placed before him. He believed that *Jesus of Nazareth* had suffered justly, as a false Prophet; and that he had not risen from the dead. But having once seen him in his glorified state, (Acts xxvi. 16.) and having conversed with him, his reason was fully satisfied that Christ was indeed the Lord. That his will co-operated with his reason, the subsequent fervour of his prayers attested. Acts ix. 11." (p. 25, 26.)

In the same strain are the observations which Mr. Nott has made on the conversion of the Eunuch.

"This conversion," he observes, "though marked with a more direct interference on the part of heaven than almost every other, was effected not by any enthusiastical illumination of the understanding on the one hand, or by an overpowering of the will on the other*, but by a calm appeal to dispassionate reason." (p. 32.)

Surely too much is attributed, in these passages, to the rectitude of the heart, and to the power of reason in spiritual things. Were not the evidences of Religion miraculously placed before thousands of the Jews, who yet "perished in their sins?" When St. Paul gratefully acknowledges the divine goodness, for having been pleased to reveal Christ in him, (Gal. i. 16.),

* The terms which Mr. Nott has used—*enthusiastical illumination, overpowering of the will*—tend only to embarrass the question. We agree with him that the illumination, in this case, was not *enthusiastical*; but we contend that it was, nevertheless, *real*. The will was not *overpowered* it is true; but it was *influenced*. Without such divine illumination and influence the "calm appeal to dispassionate reason" would have been very unavailing.

must we suppose that nothing more was meant than a mere display of evidences? Do not multitudes of professing Christians hold the truth in unrighteousness? Do not the very devils believe and tremble? It is unquestionably our duty, (a duty, we may add, lamentably neglected) to examine the evidences of Religion. It is likewise our duty to search the Scriptures with diligence, and to compare its different parts together, in order that we may discover the divine will. But when all this has been done, when reason has been exerted to the utmost, and the evidences of the truth appear incontrovertible, we still maintain that in order to produce that faith which "purifieth the heart," and "worketh by love," a divine influence is indispensably necessary. How otherwise can it be affirmed, that "faith is the gift of God," and that no man "call-eth Jesus Lord but by the Holy Ghost?" Or how can that Scripture be understood which teaches us, that "without Christ we can do nothing." Words, to which may be attributed, according to Mr. Nott's own admission, the most extensive meaning? Recollecting these and many similar passages of Scripture, we are surprised to read the following paragraph, with which the first sermon concludes.

"Did we build our faith upon no other ground than the vague impulse of feeling, no doubt we might at first receive the word with gladness: but there could be no reasonable hope that subsequent trials and temptations might not induce us to fall away. When, however, that faith which we profess is founded on evidences such as reason, the more it is consulted, so much the more approves; we must indulge an holy confidence, that there never can be wanting, even amid the severest trials, faithful witnesses, who both shall honour and advance the cause of truth. For the rational part of man once fully convinced, the examples will very seldom occur, in which even the extremity of human persecution will have power to make us waver in our profession: so that we may apply to ourselves, I hope without an improper confidence, the emphatic words of St. Paul, who declares, that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God which is in Christ Jesus our Lord.' A constancy of this exalted nature must extort from her very enemies

this praise at least, in favour of Christianity, that her influence over the human mind is founded, not on the sandy basis of imaginary inspirations, but on that firm, that immoveable rock, the calm assent of an enlightened understanding." (p. 70.)

We have no hesitation in saying, that much more is ascribed to reason, and to the mere assent of the understanding, in the above quotation, than is warranted by Scripture or experience. Our faith, it is true, must be founded on reason, that is, on a rational assent to the truth of the Gospel; but, in order to be influential, it must also be of the operation of the Spirit of God. Let us not, in our zeal for the rights of reason, overlook that all-essential point of true religion, the efficacious teaching of the Holy Spirit. Have not awful instances occurred of a profligate perseverance in sin, and of final apostacy from the truth, even after "the rational part of man" has been "fully convinced?" With how little propriety can it be affirmed, that we shall not even "waver in our Christian profession," when we recollect the histories of the intrepid Jerome and the venerable Cranmer? Were not they fully convinced of the truth of Christianity?

But it is not necessary to cite such remote examples in order to prove the inconsistency of Mr. Nott's sentiments with the common experience of mankind. We would make our appeal to the candour of that gentleman himself. Let him take a survey of the members of that very university before whom his sermons were preached. Will he be able to recollect no individuals of that numerous body, whose "rational part" is fully convinced, by the weight of evidence, of the truth of Christianity, and who yield to it the calm assent of their understandings, who nevertheless neither honour nor advance the cause of truth by their conduct, and who are so little likely to prove faithful witnesses amid the severest trials, that they are unable to resist even those temptations which the daily occurrences of life present for the trial of their faith? Is he acquainted with no individuals, who, though they *thus* believe, yet do not make it their supreme care to glorify God, and to attain that holiness of heart and life which he requires; who, instead of setting their affections on things above,

love the world and the things of the world; who indulge unchristian tempers and engage in unlawful pursuits; who are not uniformly temperate in the use of the gifts of God; who are covetous, selfish, and slothful; who manifest no anxiety to relieve the distressed, to instruct the ignorant, to reclaim the vicious, to awaken the careless; in short, to save the souls of their brethren? Let him reconsider the question, and we think he will not fail to discover that the faith which he has described in the above passage, is not that faith which "overcometh the world," that divine *ἐλεγχος* which gives a reality to invisible objects, and produces that inseparable adherence to Christ, in all situations, of which St. Paul so eloquently speaks in the passage above quoted.

But not to rest a subject of this vast importance on the ground of experience alone, it may be proper to consider, whether the language of the above extracts accords with that fundamental article of the christian faith, the corruption of human nature? Does it not seem to imply, that the fall of man consists more in the loss of knowledge than of purity, more in the blindness of our understandings than in the depravity of our hearts? The plain doctrine of these passages appears to us to be this, "let but the evidences be so displayed, that the mind is convinced, and the heart will readily embrace the Word of God, and submit to its directions." This, we conceive, is not the language of Scripture. The faith of the Gospel consists, not merely in the assent of the understanding, but also in the *submission of the will to God's method of salvation*. Indeed, Mr. Nott himself partly admits, in another place, the very thing for which we here contend. He observes respecting the influences of the Holy Spirit: "It is only by strengthening our natural faculties to apprehend, and *our wills to embrace*, the truths proposed to us in Scripture, that the Holy Ghost now operates upon the human mind." (p. 31.) Here a *divine influence* is admitted both on the understanding and on the will; and we are at a loss to account for the inconsistency between such an admission, and the extracts on which we have commented. If the will needs to be strengthened, it

must be in itself weak, that is, it must be corrupt. The strengthening of the will, therefore, must consist in the removal of such corruption; consequently the conversion of a sinner

must be effected by something more than a mere "display of evidences, or a calm appeal to dispassionate reason."

(*To be continued.*)

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You have repeatedly shewn, Mr. Editor, that one of the objects of your useful work is to expose and rectify blunders and misrepresentations, advanced in other periodical performances respecting important topics in religion and morality. The benefits likely to result from such proceedings on your part are obvious and great. You will find therefore, I trust, the following remarks completely within your plan: and the subject to which they relate of such a nature, as to be intitled to the serious attention of your readers.

In the biographical account of Dr. Paley, contained in the *Monthly Magazine* for July last, Mr. Gisborne is sharply reprehended for a supposed misrepresentation of the principle of morals, adopted and improved from Mr. Hume by Dr. Paley. That the *Monthly Magazine* should applaud the principle of general expediency, as a criterion of moral duty, is as little surprising as that the *Christian Observer* should condemn it. The truth or the falsehood of the principle I do not intend to argue; but shall endeavour briefly to furnish your readers with the means of judging whether the Editors of the *Monthly Magazine* understand the principle or not. I have no concern to vindicate Mr. Gisborne, except so far as his vindication may necessarily result from proofs, that by him Dr. Paley has *not* been misrepresented.

The *Monthly Magazine* speaks as follows: "Mr. Gisborne is the most known opponent of Dr. Paley; but his reputation is not owing to what he has written against him. He has endeavoured to shew that Dr. Paley intended to establish the principle of his philosophy in entire independence of the Christian rules, and deduces a frightful train of consequences from

the supposition; though its application is expressly confined to those cases in which Christianity has left us without any rules to guide us: and it surely can never be at war with that to which it was formed to yield. That this important restriction, which is not only laid down in the plainest and most decisive terms, but is interwoven throughout the introductory chapters of the work, should have been overlooked by Mr. Gisborne, shews a degree of inattention not quite excusable in a writer, who undertook to confute Dr. Paley; but that the error growing out of the oversight should be insisted on in an edition published ten years after the first, is an inexplicable difficulty in the production of a man, whose moral character is highly respectable, and whose literary reputation is not contemptible" (p. 611.) Other observations, alluding to Mr. Gisborne, succeed; but as the drift of them, so far as I understand it, seems to be to defend the principle, not to charge Mr. Gisborne with misrepresenting it, they do not come within the scope of this paper.

It is undoubtedly true, that Dr. Paley, having observed that "there are two methods of coming at the will of God on any point," states that the "first" is, "by his express declarations, when they are to be had; and which must be sought for in Scripture;" and that general expediency, the second method, is the way of ascertaining that will by the light of nature. These passages are expressly quoted by Mr. Gisborne in his "*Principles of Moral Philosophy*," p. 16, 17, of the fourth edition now before me; and I remember it equally well in his first edition. But it is likewise indisputable, as Mr. Gisborne proceeds to shew, (p. 18), that Dr. Paley, "having established, to his own satisfaction, the principle of general

expediency in the manner which has been stated, applies it as the sole standard, not of those moral duties only concerning which the Scriptures do not furnish him with sufficient information, but of all moral duties universally, of whatever nature, and however ascertained." In proof of this fact, Mr. Gisborne produces quotations from Dr. Paley's work in the following paragraph—"The criterion of right is utility." (Paley, Vol. I. p. 71, edition 6.) "Whatever is expedient is right. It is the utility of any moral alone which constitutes the obligation of it," (ib. p. 70.) And shortly afterwards describing himself as called upon to prove assassination, robbery, and perjury, unlawful; instead of making, or leaving room for, a decisive appeal to Scripture on the subject, he replies, "These actions are not useful; and for that reason, and that alone, are not right." (ibid. p. 72.) He further declares, that every moral rule is liable to be superseded in particular cases on the ground of expediency. "Moral philosophy," (says Dr. Paley) "cannot pronounce that any rule of morality is so rigid as to bend to no exceptions; nor, on the other hand, can she comprise these exceptions within any previous description. She confesses that the obligation of every law depends upon its ultimate utility; that this utility, having a finite and determinate value, situations may be feigned, and consequently may possibly arise, in which the general tendency is outweighed by the enormity of the particular mischief," (Ibid. Vol. II. p. 411.); and of course when ultimate utility, and consequently the will of God, render it" (according to Dr. Paley's Principles) "as much an act of duty to break the rule, as it is on other occasions to observe it. But who shall judge of the expediency? 'Every man, Dr. Paley replies,' (Vol. II. p. 142), 'for himself'." (Gisborne, p. 18—20.)

But Mr. Gisborne's proofs do not stop here. He shews by additional and decisive instances, that Dr. Paley practically applies his principle (as the principle from its very nature seems to require, and as its advocates are always, I believe, found to employ it) as the rule for interpreting the precepts of Scripture: and thus not only by the unequivocal positions already quoted, but by specific illus-

trations of them, authorizes every individual to decide for himself on grounds of general expediency, whether he shall obey the commands of God or not. Thus, with respect to the doctrine of doing evil that good may come, which St. Paul rejects totally and with marked abhorrence, Mr. Gisborne produces (p. 53, note) the following extract from Dr. Paley's chapter, entitled, "The Consideration of General Consequences pursued."—"From the principles delivered in this and the two preceding chapters a maxim may be explained, which is in every man's mouth, and in most men's without meaning, viz. *not to do evil that good may come*, that is, let us not violate a general rule for the sake of any particular good consequences we may expect, which is, for the most part, a salutary caution, the advantage seldom compensating for the violation of the rule." (Paley, Vol. I. p. 81.) Again Mr. Gisborne refers (p. 39, note) to a passage in Dr. Paley's work, where that author "states, (Vol. II. p. 329), in perfect conformity to his principles, that it is lawful for the magistrate to interfere in the affairs of religion, whenever his interference appears to him to conduce, by its general tendency, to the public happiness."—"In the same place," (adds Mr. Gisborne) "and in the pages immediately preceding and following, Dr. Paley decides on the subject in equal contradiction to those dictates of reason, which require every man to be permitted to worship God quietly in the way which his conscience prescribes, while he neither infringes the civil nor the religious right of his neighbour; and to the general tenour of the Gospel, which reprobates persecution as being wrong and *unchristian in itself*, and not because, in the long run, it would prove unsuccessful. He authorizes the magistrate to employ any kind of persecution whatever, if persuaded that, on the whole, persecution is useful in establishing religious faith. And the only security which he affords to the subject against persecution is his declaration to the magistrate, that, if generally adopted, it would be pernicious, and therefore ought not to be employed by him. However, the magistrate, though he should fortunately adopt Dr. Paley's opinion on the latter point, will not fail to remember that the same instructor has

expressly forewarned him (Vol. II. p. 411) that *no* rule of morality is so rigid as not to bend to exceptions, &c. &c." As another example, Mr. Gisborne calls our thoughts to positions in Dr. Paley's book, which supersede the scriptural rights of Civil Government, and the scriptural duty of Civil Obedience, and place the governors and the governed under the exclusive jurisdiction of general expediency. "The reasoning which deduces the authority of Civil Government from the will of God, and which collects that will from public expediency alone, binds us to the unreserved conclusion that the jurisdiction of the magistrate is limited by *no* consideration but that of general utility; in plainer terms, that, *whatever* is the subject to be regulated, it is lawful for him to interfere, *whenever* his interference appears (to the magistrate himself, as it is expressly said Vol. II. p. 327) to be conducive to the common interest." (Paley, Vol. II. p. 324.) So much for the ruler. Now for the subject. "So long as the established government cannot be resisted or changed without public inconvenience, it is the will of God that the established government be obeyed; and no longer. The principle being admitted, the *justice* of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expence of redressing it on the other. But who shall judge of this? We answer, *Every man for himself.*" (Paley, Vol. II. p. 142.) "No usage, law, or authority whatever, is so binding, that it needs or ought to be continued, when it may be changed with advantage to the community. The family of the prince, the order of succession, the prerogative of the crown, the form and parts of the legislature, together with the respective powers, office, duration, and mutual dependency of the several parts, are all only so many laws, mutable, like all other laws, whenever expediency requires, either by the ordinary act of the legislature, or, if the occasion deserve it, by the interposition of the people." (Paley, Vol. II. p. 145, 146.)

Your readers, Mr. Editor, will now be able to decide for themselves, whether the phrases "a degree of inattention not quite excusable," and "an inexplicable difficulty in con-

duct," belong the more properly to Mr. Gisborne, or to the Biographer of Dr. Paley.

A FRIEND TO TRUTH.

To the Editor of the Christian Observer.

IN some past numbers, your correspondent B. T. was pleased to make some strictures on a periodical work, entitled, "The Evangelical Magazine." It happened by mistake that the Supplement to that work for 1804 was but lately put into my hands. In the perusal of it, my attention was particularly arrested by a letter, signed W. R. (p. 583) on *Taking Stock*. A few extracts will, I think, convince you of the absurdity, not to say profaneness, of this production.

"MY DEAR FRIEND,

"I find you have been busy in taking of stock, a thing very needful to be done by all tradesmen. It occurred to me, that it would be profitable for me and you to take account of our stock also both in hand and hope. But it would require a deal of time to estimate its value: figures fail to enumerate the sum total. This you will easily perceive, when I enumerate some of the items: but I would observe that, looking over the debtor side of my ledger, though my debts were to an enormous amount, I find them all cancelled; and, according to the former way of book-keeping, all blotted out. An Almighty Friend has fully discharged them all, and paid the legal demand full twenty shillings to the pound, so that I am delivered from any just fear of bailiff, writ, or prison; and besides all this, I am put into possessions legally stamped, signed, and sealed, by which so large an estate is made over to me, and of such incalculable value, that it would puzzle all the lawyers in the several inns of court to describe its worth. Surely, you will say, I am under great obligations to so bounteous a benefactor. Besides all this, I was going to tell you of the stock I have been endeavouring to examine in this and the heavenly country."

Here follow a great number of items.

For my own part, Mr. Editor, I could not read this letter without very painful sensations. I sincerely pray that the author of it may be led to con-

ceive of Religion more soberly and devoutly. I can hardly think, that the Editor of any publication is justified in inserting a paper which has so unquestionably a tendency to lower and debase men's notions of Religion: and which, particularly with respect to the illiterate poor, may produce very pernicious effects. I am far from saying, that no allegorical representation of Religion may be made. Our Lord was pleased frequently to convey his instructions through the medium of parables, and that they were attended with the most beneficial consequences, no one who has read his Bible can deny. We have also the greatest reason to bless God for such valuable writers as Bunyan, and many others. But to put such productions, as that which I am censuring, in competition with the Pilgrim's Progress, were to betray the height of folly. There, nothing is flighty, nothing enthusiastic; but all is calculated to nourish in the mind vital and spiritual Religion, to stimulate our endeavours after real holiness of life, and devotion without cant.

Ναυα μισση.

ON "THE CRITICAL REVIEW" OF THE
CHRISTIAN OBSERVER'S EXAMINATION
OF MR. DAUBENY'S "VINDICLÆ ECCLE-
SIÆ ANGLICANÆ."

IN the Critical Review for June last, p. 154, is contained an account of a publication entitled, "A candid Examination of the Rev. C. Daubeny's Vindiclæ Ecclesiæ Anglicanæ." As this pamphlet professes to be nearly a transcript of the Review of Mr. Daubeny's work which appeared in our Volume for 1804, we shall not, we trust, be deemed unreasonably solicitous for our own reputation, if we venture to rectify some mistakes into which the Critical Reviewer, in the course of his observations, seems to us to have fallen. This measure is rendered the more requisite, in consequence of the *apparent* candour of the Reviewer, which might lead those, who have only a superficial knowledge of the subject, to attach more weight to his decisions than they deserve.

We think it due, indeed, to the author of the article, to which we now call the attention of our readers, to state, and we state it with much sa-

tisfaction, that he has written with a greater share of good temper, and with more knowledge of his subject, than we have been accustomed to observe in our polemical opponents. He compliments our Review of Mr. Daubeny's Vindiclæ, as "the most respectable" work "on that side of the controversy which has yet come before him."—"In delivering this opinion," he declares himself to have been "influenced by a regard conjointly to the author's experience and learning on the matters in dispute, to the soundness of his principles, to his talents as a reasoner, and to the moderation and good temper with which he expresses himself."—"The Candid Examiner," (alias the Christian Observer,) he adds, "has manifested a considerable acquaintance with the writings of the reformers, and the history of the religious opinions of their day. Hence it is that he has successfully exposed some errors of Mr. Daubeny, and has thrown out several remarks which may well deserve the attention of that gentleman." The Critical Reviewer has likewise expressed his concurrence with us in believing, that "it was not the design of the Governors of our Church to exclude either Calvinists or Anticalvinists from her Communion, or even from ministering at her altars:" nay, "he is well convinced that the documents of those times will bear him" (viz. the Christ. Observer) "out in this position."—"The distinction which he" (the Christian Observer) "has laid down between the Calvinist and Puritan," the Reviewer further observes, "is well founded. And his remark respecting the use of the term *second justification*, when applied to our final acceptance with God, viz. 'that in the age of the reformation no one instance occurs of any Protestant writer who either directly asserts, or can fairly be interpreted to imply such an use,' is," adds the Reviewer, "though not *strictly* true, yet *very nearly* so*": and the remarks adduced in support of the alleged necessary connexion between true justifying faith, according to the mind of our Church, and the works of the Spirit, are, upon the whole, wor-

* We wish that the writer had taken the trouble of specifying his exceptions: we know of none; and must therefore retain our former opinion.

thy of the consideration of Mr. Daubeny. In these points, we think, the labours of this writer," (*i. e.* of the *Christian Observer*), "commendable." *Critical Review* for June, 1805, p. 155—157.

We have quoted these passages, not for the purpose of ministering to our vanity, but with the view of recording the important concessions which they involve, at the same time that we do justice to the liberality of the Reviewer. Indeed the praise which he has bestowed on us, is afterwards so very much qualified, as to leave little room for the operation of vanity. Our Reviewer admits that we *shine*, but then it is only "amid the twinkling of lesser fires:" we can be accounted rich, only "because our brethren are poor." We should, however, be content to take a still lower place in the scale of literary excellence, than this writer has thought fit to allow us, if we could only indulge a hope that the cause of truth and charity might be promoted by our labours. And we should deem it an ample compensation for language of a still more derogatory kind, than the Reviewer, we believe, would think it his duty to employ in characterizing our work, that we had drawn from him, notwithstanding his manifest partiality to the opinions of Mr. Daubeny, a full admission of the accuracy of our representations, on the two points which appear to us the most materially to affect the peace and the purity of the Church, and for the sake of which, therefore, we have chiefly thought the present contest worth maintaining. He has admitted, that "it was not the design of the Governors of our Church to exclude either Calvinists or Anti-calvinists from her Communion, or even from ministering at her altars." He has likewise admitted, that the remarks which we have adduced, in support of the connexion between true justifying lively faith and the works of the Spirit, are commendable and worthy of Mr. Daubeny's consideration.

But though our Reviewer has thus conceded to us the substantial points in dispute, there are still some of his criticisms which appear to us to call for animadversion, and which, if silently acquiesced in, might produce a very unfair impression on the minds of his readers.

The Critical Reviewer commences

his attack upon us by affirming, that the *Christian Observer* has "preserved more than a sufficient share of the old traditional mistakes and errors of his associates:"—"where his remarks are new, he has too frequently only given birth to new errors; where they are old, he has too much, in the way of his brethren, handed them forward to the next comer with all, or more than all, the load of original imperfection on their heads." This heavy charge is not accompanied, as it ought to have been, with any proof. The Reviewer, it is true, proceeds to specify several instances of error into which he conceives us to have fallen, but as they do not substantiate the above accusation, we must take the liberty of regarding it as unfounded.

The first error into which our Reviewer states us to have fallen is "the misapplication and misuse of terms." (p. 153.) Of this he pretends to give one instance; but he is certainly very unfortunate in his selection; for, in order to make good his charge, he assumes, without the shadow of a ground, that it was our intention to prove that Bishop Jewell was a Calvinist, and then he proceeds to combat this phantom of his own imagination. The case really stands thus. Mr. Daubeny had endeavoured to discredit Calvin with his readers, by stating, (p. 498), that though Luther and Zuingli were introduced by Jewell into his Apology, the name of Calvin did not once occur in it. In order to shew the futility and inconclusiveness of this remark, we stated that Bishop Jewell, in another of his publications, had represented Calvin as "a reverend father and worthy ornament of the Church of God." And we left it to our readers to infer, what was sufficiently obvious, that the impression which Mr. Daubeny meant to convey of Jewell's dislike to Calvin was unfounded. This is all we have done or intended to do: nor can we perceive how we have thereby become liable to the charge of misapplying and misusing terms.

The Reviewer endeavours to prove the Anti-calvinism of the Church of England from the omission, in Jewell's Apology, of any mention of "Election, Predestination, and Reprobation." He will admit, however, that the Seventeenth Article, which treats expressly "of Predestination and Election," forms a part of the religion

of the Church of England. The Bishop's omitting, therefore, to notice the doctrines of Predestination and Election, may be adduced as proving the inferior importance which he attached to them, but no more proves the Anti-calvinism, than it does the Anti-arminianism, of the Church. No man who has read the Article can think of denying, that Predestination and Election are doctrines of the Church of England: the only difference which can arise must respect the meaning of those words. Besides, if the absence of the words "Predestination," &c. from "the Apology," prove so much, what may not be inferred from their presence in the Articles?

The Reviewer finds fault also with our application of the names "Arminius and Arminian," (p. 160); but as he has not condescended to state the grounds of his censure, we are unable to obviate it.

Having thus disposed of his first charge, respecting "the misuse of phrases," our Reviewer next finds fault with our misinterpretation of passages. The only instance of this species of error which he brings forward is a reference made by us to a passage in Hooker's Ecclesiastical Polity, with the view of proving, that that admirable writer "did not consider grace as necessarily annexed to the reception of baptism." Our Reviewer affirms that we have misrepresented Hooker, but after carefully perusing the passage several times, we remain unconvinced by his reasoning. Indeed Hooker's words are so very plain and express as to leave no room for misconception. "All receive not the grace of God which receive the sacrament of his grace." The Reviewer, however, contends, that the rite of baptism is always accompanied by the grace of God. But surely he will admit, that a man may receive the sacrament of baptism *unworthily* as well as that of the Lord's Supper, and thus fail of obtaining its benefits. Indeed, he himself, with a commendable inconsistency, grants this in another place. (p. 161.) He there fully expresses our sentiments on this point when he says, in the words of Hooker, that "where the signs and sacraments of God's grace are not, either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what

they promise, and are what they signify." This is only a confirmation of the view which we ascribed to Hooker, that there may be cases in which the grace of God is not conveyed by baptism, viz. when that sacrament is improperly received.

Our Reviewer takes occasion to observe, that the passage of Hooker, from which the above quotations are made, viz. Eccl. Pol. Book V. § 60, is the most Anti-calvinistic in the Ecclesiastical Polity. We know not what he meant to insinuate by this remark, but one thing it is impossible not to infer from it, we mean the ignorance of the Reviewer as to what Calvinism really is. We can conceive nothing more strictly Calvinistic than the passage in question; there not being one expression in it, from beginning to end, to which every Calvinist, whom we have ever known, would not *ex animo* subscribe. The whole of the reasoning employed in it by Hooker is built on the assumption of "an eternal election," including "a subordination of means, without which we are not brought to enjoy what God *secretly did intend*." Therefore, he adds, as every Calvinist will add, "to build upon God's election, if we keep not ourselves to the ways which he hath appointed for men to walk in, is but a self-deceiving vanity." The rest of the passage is in the same strain.

The remark which follows on the subject of the reference made by the English divines at the Synod of Dort to Calvin in common with Augustine, Paræus, &c.; that it was only to "sundry places" in Calvin that the reference was made, is too trifling to require a formal answer. It could only have been to "sundry places," and not to the whole of Augustine's writings, that they referred, in order to establish the particular point in question.

Our Reviewer next attacks us for having endeavoured, as he says, on very inadequate grounds, to invalidate the authority of Collier and Heylin as historians. (p. 65.) We do not, however, as this writer would insinuate, object to their testimony *generally*. They were, as he himself seems to admit, party writers. Their evidence, therefore, is liable to suspicion when given in favour of their party, and ought not to have been referred to by Mr. Daubeny as deci-

sive of the points at issue in the present controversy. What the Reviewer means by "the foolish testimony of Bishop Burnett," and "its falsehood," (p. 166), we know not. We can only say, that such vague and unsupported assertions, respecting such a man as Burnet, ill become him at the very moment when he is gravely condemning us for questioning the historical accuracy of Collier and Heylin.

Although our Reviewer professes fully to admit, that where "the Erudition" differs from "the Institution," it seems mostly to lose ground; yet he expresses much displeasure at our branding the former work with the name of Popery. If any one doubts whether "the Erudition" be not much more of a Popish than a Protestant work, we beg to refer him to the abstract of it which is given in our number for June, p. 323.

We apprehend that our Reviewer cannot possibly be serious in attributing Mr. Daubeny's complete preterition of the eighth chapter of Mr. Overton's work*, to "a peaceable, unpretending, christian-like forbearance." (p. 167.) It is worthy of remark, that while this writer is rebuking the Candid Examiner for being so uncharitable, as to suppose it possible that Mr. Daubeny's reason for omitting to notice this chapter might have been his reluctance to exhibiting Mr.

* This chapter, which contains a statement of "the reasons of our adherence to the genuine doctrines of the Church of England, and a general apology for her doctrines," is not even alluded to by Mr. Daubeny.

Overton as the strenuous defender of our established forms of doctrine and worship, he himself prefers against Mr. O. a very uncharitable and unsupported charge. "This chapter," he says, speaking of the eighth, "contains its share of that *controversial management and dexterity* which so exceedingly pervades and disgraces the whole volume." Does the Reviewer then assuredly know that Mr. Overton is not perfectly sincere in his defence of the establishment? If not, does he think that such vague charges are consistent with "a peaceable, unpretending, christian-like forbearance?"

Our Reviewer charges us with having produced no proof to substantiate our assertion, that a remarkable resemblance may be traced between the opinions of Harding the Jesuit, and those of Mr. Daubeny, on the subject of faith and works. He has here given us at least a satisfactory proof of his having executed the office of a Reviewer in a very careless and slovenly manner. For if he will take the trouble of turning to our Volume for 1804, p. 624, and also p. 625, or to the corresponding passages in the Candid Examination, p. 90, 91, and 95, he will find some of the particulars detailed on which we founded our assertion of the resemblance in question; and we think that they will appear even to him fully to warrant that assertion.

The remainder of our remarks on this article we must defer till next month.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, a work on the training and management of *British Timber Trees*, whether intended for Use, Ornament, or Shelter; by Mr. W. PONTEY. — *A complete System of Geography, Ancient and Modern*, in 5 vols. 4to.; each volume containing between 700 and 800 pages, and 8 or 10 ancient and modern Maps; by Dr. JAMES PLAYFAIR, Principal of the United College of St. Andrews. — *Letters to Dissenting Ministers and Students for the Ministry*, by the late Rev. JOB ORTON; to be printed from his original short-hand, uniformly with his *Letters to a Young Cler-*

gyman, published by Mr. Stedman, by the Rev. Mr. PALMER, of Hackney, with *Memoirs of Mr. ORTON's Life*. — A Poem, in blank verse, on the *Progress of Architecture*, consisting of Three Books, viz. Egypt, Greece, and Rome; tracing its progress through those three grand dynasties of art and classical architecture; illustrated by copious Notes. — *Elements of Intellectual Philosophy*; or, an Analysis of the Powers of the Human Understanding; tending to ascertain the Principles of a rational Logic; by Professor SCOTT, of Aberdeen. — A *Greek Grammar*, by Dr. VALPY, written on the Plan of his Latin Grammar.

In the press, A new edition of JOHNSON'S *Works*, being the fourth since his death, with some Additions and illustrative Notes.—The *Universal Cambist*; or, a complete System of Exchanges, including the Monies, Coins, Weights, and Measures of all Trading Nations and their Colonies; founded on the celebrated German Publication, by KRUSE, entitled the *Hamburg Contorist*, which is here modernized, adapted to the English standard, and considerably enlarged from unquestionable authorities; in 1 large vol. 4to., price 3 guineas; by P. KELLY.—*A Compendium of Modern Husbandry*; principally written during a Survey, made at the Desire of the Board of Agriculture, of Surry; and illustrative also of the best Practice in the neighbouring Counties; in 3 vols. 8vo., with Plates; by JAMES MALCOLM.—*Biographical Memoirs of the late Rev. Dr. JOSEPH WARTON*; with a Selection from his *Poetical Works*, and a very extensive *Literary Correspondence* between eminent Persons left by him for Publication; in 1 vol. 4to.; by Mr. WOOLL.—*An Essay on the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion in the Eastern World*; which obtained Mr. BUCHANAN'S Prize at the University of Glasgow; by the Rev. JOHN MITCHELL.

Mr. Sutcliffe, of Halifax, is engaged in translating a new Volume of Saurin's Sermons, which is nearly completed, and will shortly appear, uniformly printed to correspond with the Six Volumes already published.

A new Edition of Dr. JOHNSON'S *English Poets* is undertaken by the Booksellers; with the addition of CHAUCER, SPENSER, and other early Poets; as well as the most eminent of those Poets, who have died since the close of Dr. Johnson's series: the whole forming a complete body of English Poetry. The early poets will be collated, and the additional lives written, by Mr. ALEXANDER CHALMERS.

The new edition of BRUCE'S *Travels*, long promised, has just appeared. It is printed from a corrected copy intended for the press at the time of the author's death. The use of all his original journals and correspondence, the concurring testimonies of late travellers, with various other aids, have been the means of rendering it more complete and interesting than Mr. Bruce himself would have condescended to make it. To the account of his Life, which occupies a considerable part of the First Volume, is annexed a Selection of Letters from a valuable correspondence with many eminent literary characters. The copper-plates, which are all engraved by Heath, amount to upwards of 80, and include various specimens of Natural History, portraits of celebrated Abyssinians, and other interesting subjects.

Mr. ANDERSON, author of a Tour in

Zealand, is preparing a Work on Danish Biography, entitled, *Good and Great Deeds of Danes, Norwegians, and Holstenians*; selected by OVE MALLING, and now first translated into English.

Mr. G. J. WRIGHT is preparing for the Press an *Alphabetical Arrangement of the Facts contained in the Annales de Chimie*, from its commencement to the present time. A volume, comprizing an Analysis of the first twenty of the original, is in considerable forwardness. Mr. Wright proposes to extend the like plan to the *Journal de Physique*, and other periodical publications of eminence on the Continent; that the English reader may be presented, in one view, with the sentiments of foreign philosophers.

A machine has been invented by Mr. THOMPSON, one of the Peebleshire Volunteers, for cleaning gravel walks; which turns, rakes, and rolls the gravel by the same operation. A small poney will do as much in one hour, as could be performed by a dozen men in a day.

A new Society has been lately instituted, entitled, the *Medical and Chirurgical Society of London*; the leading object of which is, to promote a spirit of harmony among the members of the profession. The President is Dr. SAUNDERS.

Dr. JENNER is at present engaged in collecting Reports from different states of Europe, and from other parts, respecting the efficacy of Vaccine Inoculation in decreasing the mortality occasioned by the Small Pox. In several of the largest cities on the Continent, he has already received the interesting intelligence of the Small Pox being nearly or totally subdued. Among them is Vienna. But how melancholy is the reflection, that, while the great and populous city of Vienna, which, from time immemorial, had been subjected to the incessant ravages of the Small Pox, exhibited two deaths only by that disease in 1804, the city of London should even at this moment have to deplore the untimely death of near fifty persons weekly by this horrid pestilence; a pestilence, which, it is obvious, from this and similar examples, might not only be speedily banished from the Metropolis, but from every part of the British Empire. So strongly are the members of the Royal Jennerian Society impressed with these facts, that they have resolved to petition the Legislature to subject Variolous Inoculation to severe restrictions.

It is one of the most remarkable circumstances on record, that the system of Naval Tactics, which has been acted on since the latter part of the American war, and which was the means of gaining the brilliant victories of the last war, was suggested by a gentleman not bred to the sea, and who had never even performed a single voyage. JOHN CLERK, Esq. of Edlin, in Scotland, observing, that, during the greater

part of the American War, and the whole of the two preceding wars, British Sailors, in the rencounter of single ships or of small squadrons, met with invariable success; but that, whenever large fleets met in line of battle, nothing memorable was achieved: concluded, that the French must have adopted a new system of Tactics, which we had not then discovered; and that the method pursued on our part, since it was always unsuccessful, must be radically wrong. By an accurate investigation of the principal naval engagements, from that of Byng in the Mediterranean in 1756 to that of Greaves off the Chesapeake in 1781, Mr. Clerk ascertained that the French had in reality adopted a new system of naval tactics, calculated to preserve their own ships while they disabled ours, which system the British either did not discover, or they did not avail themselves of the discovery of it, since they uniformly adhered to a mode of attack which favoured the new system of the enemy. The new system was this:—Always avoiding to make the attack, the French invariably courted a leeward position; where, extended in line of battle, with their broadsides bearing on the British ships as they came down abreast of one another, they raked their opponents from end to end; and, having thus disabled them from pursuing, made sail, and poured their fire into the van as they passed; forming a new line to leeward, and waiting there to repeat the same manœuvre with similar effect, if the British were not too much disabled to renew the attack. The main error, which Mr. Clerk was the first to detect, was that of bearing down when in fleets perpendicularly, or nearly so; whereas it was the practice of single vessels to windward, in pursuit of another to leeward, always to bear down astern of the other, and continue the pursuit till they got alongside, by which means they avoided being raked by the enemy's fire. During almost the whole of the American War, our fleets had been invariably baffled and disabled, without the loss of a single ship on either side. Our admirals adhered invariably to the established mode of attack, and endeavoured to obtain a windward position before they began to engage; each ship steering directly on her opponent in the adverse line, and bringing up in order to produce a general engagement from van to rear. In this situation, our admirals could not avail themselves of the superior skill and spirit of our seamen; nor, in bearing down, could our ships retaliate on the enemy with a single shot. Mr. Clerk has not only the merit of discovering this concealed system of French tactics, which, during three successive wars, had escaped the penetration of our naval commanders, but he has taught us how to counteract this system, and to bring the enemy, in every situation, to a close engagement, in which

that superior skill and spirit of our seamen, which render them victorious in such engagements, may be successfully exerted: nor will this disclosure prove of any service to the enemy, till their seamen equal ours. In attacking from the windward, Mr. Clerk demonstrates that the pursuit should be continued, like that of a single ship, in nearly a parallel line of approach; and that the attack should be confined to as many vessels as can be reached and cut off in the centre or rear. In attacking from the leeward, the pursuing fleet, when it has worked up to the other, should continue close to the wind and then break the enemy's line. These are the leading principles of the two modes of attack which Mr. Clerk has laid down. His system was communicated to Rodney, and was first acted on by him, April 12th, 1782. In attacking from the leeward, he kept his own ship close to the wind, and broke the enemy's line. The rear of the French fleet was driven to leeward in the utmost confusion, and torn to pieces by a raking fire; while the van and centre fled under a press of sail. Since that period no engagement has proved indecisive; and the great victories of the last war, with the exception of that of the Nile where the French fleet was at anchor, were all achieved by breaking the enemy's line, and thus bringing the ships into that close action which displays the decided superiority of the British seamen.

FRANCE.

By a late decree of the French Government, it is ordered, that no Church Book, Psalm Book, Church Music, Catechism, or Prayer Book, shall, for the future, be printed without the express permission of the Bishop of the Diocese; and this permission shall be affixed to each copy. All books not licensed in this manner shall be considered as pirated, and shall be seized and confiscated. Every proprietor, publisher, and author of such copies, shall be liable to a fine amounting to the value of 3000 copies of the impression; and every purchaser of them, provided it be proved that he has no connection with the publishers, shall be liable to a fine amounting to the value of 500 copies.

A new cure has been proposed for the *Gout*, by M. CADET DE VAUX, in the *Journal of Rural and Domestic Economy*. The remedy is, to drink forty-eight glasses of warm water in twelve hours, a glass at the end of every quarter of an hour, taking nothing else during the time. It is said to be in pretty general use in France, and to have had great success. It is supposed, that the profuse perspiration, which this process generally occasions, is the cause of the cure.

A new Academy has been instituted at Paris. Its object is to collect and explain Celtic monuments, and to promote re-

searches into primitive languages, &c. It has taken the name of the *Celtic Academy*, and will publish Memoirs periodically, and propose Prize Essays. It is said to count amongst its members, some of the most celebrated literary names in Europe.

GERMANY.

Mr. JAMES HAMILTON, formerly a Bookseller in London, is about to commence an English Periodical Work at Hamburgh, and to open an establishment by means of which English literature may obtain readier access to the Continent. At present, few English books are circulated abroad, except through the expensive medium of the Post Office.

SWEDEN.

The King of Sweden has established a new Military Corps under the title of the *Royal Military Geometrical Corps*. The business of its members is, to make all military surveys, and prepare charts and descriptions of them; to collect, arrange, and preserve all documents relative to the military affairs of Sweden; and, in time of war, to attend the staff of the army. This corps, to which his Majesty has given precedence over the artillery, will be divided into a number of brigades; the

whole to be under the command of Colonel Tibell, Vice-President of the Military College.

AMERICA.

Dr. MILLER, of New York, intends to publish *Lectures on Theology* by the Rev. CHARLES NISBETT, late President of Dickinson College, in Carlisle, Pennsylvania; with an *account of the Life and Character of the Author*.

Mr. R. SNOWDEN has in the press a *History of America*, from its Discovery by Columbus to the present time.

Mr. WARREN is preparing a *History of the Rise, Progress, and Termination of the Revolutionary War between Great Britain and the American States*; interspersed with Biographical, Political, and Moral Observations.

Dr. ROBERT BURTON, of Bent, in Virginia, has succeeded, it is said, in curing *Hydrophobia* by copious bleeding and the use of mercury.

A recent census of the United States makes their population amount to about 6,000,000; merchant shipping above 100,000 tons; the value of yearly exports above 70,000,000 dollars; and the public revenue 15,000,000 dollars.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON on the Duty of the Relations of those who are in dangerous Illness, and the Hazard of hasty Interments; preached at Lancaster, July 17, 1805.

Practical Essays on Select Parts of the Liturgy of the Church of England; by the Rev. T. Biddulph, A. M. 5 vols. 12mo. £1. 8s.

The Clergyman's Assistant in the Discharge of Parochial Duties, especially those of a Private Nature; by the Rev. J. Robinson, M. A. Svo. 5s.

Occasional Discourses on various Subjects, with copious Annotations; by R. Munkhouse, D. D. 3 vols. Svo. £1. 4s.

The Doctrine of the Bible; briefly gathered through the whole Course of the Scripture, by Question and Answer; edited by Jas. T. Coulton; Svo. 6s. 6d.

A Charge delivered to the Clergy of the Diocese of Oxford; by the Bishop of that Diocese, in 1805. 1s.

A Sermon preached at the Visitation of the Archdeacon of Northampton, at Oundle, May 27, 1805; by the Rev. Samuel Heyrick, M. A. Rector of Brampton. 1s.

Remarks on the Duties of the Clerical Profession, with respect to the Cultivation

of Learning; in a Charge delivered at St. Alban's, June 10, 1805; by J. H. Pott, A. M. Preb. of Lincoln, and Archdeacon of St. Albans. 2s.

Sermons sur les Points les plus Importans de la Doctrine Evangelique, par Rev. E. Gibert de Guernesey; 2 vols. Svo. 12s.

Five Sermons, viz. 1. On Redemption. 2. Incorrect Views of Salvation exploded. 3. On Salvation by Grace through Faith. 4. On True Religion. 5. The True Christian's Conflict and Triumph; by the Rev. W. Pryce. 3s.

The Old Testament Illustrated, being Explications of Remarkable Facts and Passages in the Jewish Scriptures, which have been objected to by Unbelievers, in a Series of Lectures to Young Persons; by S. Parker. 12mo. 6s.

A Second Warning to Christian Professors, occasioned by some Passages in the First, containing Injurious Reflections on Protestant Dissenters; in Five Letters to the Rev. R. Hill, A. M. 1s.

Sermons on Practical Subjects, for the Use of Families, with a Prayer added to each Sermon, and References to Lessons, Psalms, and Hymns, by the Rev. S. Girls, of Newcastle-upon-Tyne.

A Repetition Sermon on the Promises of God, containing the leading Heads of Forty-two Discourses, by the Rev. Matthew Henry; lately discovered in Manuscript, and never before published. 1s.

MISCELLANEOUS.

Memoirs of Maria Antoinetta, Archduchess of Austria, Queen of France and Navarre, including several important Periods of the French Revolution, from its Origin to the 16th of October, 1793, the Day of her Majesty's barbarous Execution; by Joseph Weber, foster Brother of the unfortunate Queen; translated from the French, by R. C. Dallas, Esq. vol. 1. royal 8vo.

The Life of the late John Elwes, Esq. corrected and enlarged with an Appendix entirely new; by Edward Topham, Esq. with a Head of the Author, and of Mr. Elwes. 4s. 6d.

Annals of Commerce, Manufactures, Fisheries, and Navigation, with brief Notices of the Arts and Sciences connected with them; by David Macpherson; 4 vols. 4to. £3. 8s.

European Commerce, or new and secure Channels of Trade with the Continent of Europe, particularly with Russia, Prussia, Sweden, Denmark, and Germany, including also the Trade of the Rivers Elbe, Weser, and Ems; by J. Jepson Odby; 4to. £2. 12s. 6d.

An Introduction to Geography and Astronomy, by the Globes and Maps, by E. and J. Bruce. 12mo. 5s.

Domestic Recreation, or Dialogues Illustrative of Natural and Scientific Subjects; by Priscilla Wakefield. 2s. 6d.

Historical Fragments of the Mogul Empire; of the Morattoes, and of the English Concerns in India, from the Year 1659; Origin of the English Establishment, and of the Company's Trade at Broach and Surat, and a General Idea of the Government and People of Indostan; by R. Orme, Esq. F. A. S. 4to. £1. 8s.

Historical Relation of the Plague at Marseilles, in 1726; by Anne Plumptre. 8vo. 7s. 6d.

An Historical Account of the Black Empire of Hayti, comprehending a View of the Principal Transactions of the Revolution of St. Domingo, with its Ancient and Modern State; with fourteen Plates; by M. Rainsford, Esq. late Captain in the 3d W. I. Regiment. 4to. £2. 2s.

An Enquiry into the Nature and Action of Cancer, with a View to the Establishment of a regular Mode of Cure, by Natural Separation; by S. Young, Esq. Member of the Royal College of Surgeons, London; Post 8vo. 4s. 6d.

Mental Recreations; Four Danish and German Tales; by a Native of Denmark; small 8vo. 4s.

The Morality of Fiction; or, an Inquiry into the Tendency of Fictitious Narratives, with Observations on some of the most eminent; by H. Murray. 12mo. 4s.

Typographical Marks used in Correcting Proofs, Explained and Exemplified, for the Use of Authors; by C. Stower. 8vo. 1s.

Naufragia, or Historical Memoirs of Shipwrecks, and the Providential Deliverance of Vessels; by Jas. S. Clarke, F. A. S. 12mo. 6s. 6d.

Serious Thought on the Birth of a Child; by the Rev. T. Porter; with Alterations and Additions by his Son W. J. Porter, Esq. 18mo. 1s.

Scientific Dialogues, vol. v. and vi. p. 5, containing Complete Introductions to the Science of Optics, Magnetism, Electricity, and Galvanism.

The Poems of Ossian, &c. containing the Poetical Works of James Macpherson, Esq. in Prose and Rhyme; with Notes and Illustrations; by M. Laing, Esq. 2 vols. 8vo. £1. 10s.

Some of Ossian's lesser Poems, rendered into English Verse, with a Preliminary Discourse in Answer to Mr. Laing's Critical and Historical Dissertation on Ossian's Poems; by A. Macdonald. 8vo. 7s.

An Essay on the Principle and Origin of Sovereign Power; by a Dignitary of the Church; translated from the French. 8vo. 7s.

RELIGIOUS INTELLIGENCE.

EDINBURGH MISSIONARY SOCIETY.

SINCE we last noticed the state of the Mission established by this Society in Russian TARTARY, several letters have been received from the Missionaries, dated at Gneorghievsk, the place to which they repaired for protection on the breaking out of disturbances in the vicinity of Karass. From these

CHRIST. OBSERV. No. 45.

letters we shall make a few extracts.

"Jan. 1st, 1805. We continue to be visited almost every week, both by Tartars and Circassians, and in our intercourse with them we endeavour to keep in view the great end of our mission. We should be happy to have it in our power to inform you, that some of them have been converted to the faith of Christ; but though we have not that satisfaction, we trust that

our labour has not been altogether in vain. As we mentioned in a former letter, the attention of many throughout Circassia and the neighbouring parts of Tartary, has, in consequence of our attempts, been turned to religion. Several of those who visit us, appear to be convinced of the falsehood and folly of Mahomedanism. Some of them have acquired a considerable knowledge of the leading facts, and doctrines of Christianity; and we hope that the way is preparing for greater and better things. Our chief encouragement hitherto is among the young natives whom we have ransomed from slavery, some of whom are very promising, and discover, we sometimes think, more than an outward regard for the Saviour of sinners.

"When they first came to us, not one of them seemed to have any idea of the evil of sin, and it was long before we could convince them that they were sinners. In this we did not succeed till we spoke to them of the love of Christ, and of what he behoved to suffer in order to expiate our guilt. We frequently examine them in a catechism which Mr. Brunton drew up, in order to lead them to an acquaintance with the principal facts in the Gospel history, particularly respecting the birth, life, death, resurrection, &c. of our blessed Lord. Most of them can repeat distinctly the answers to all the questions. We also often read to them a small history of Mahomet and his companions, which Mr. Brunton wrote for their use. It is about the length of an ordinary sermon, and is designed to give them just ideas of the character of that arch-impostor and his principal co-adjutors. Both it and the catechism are written in the Turkish language; but care has been taken to insert in them very few words, which are not common among the Tartars, so that all our boys understand them perfectly."

Mr. Brunton, in a letter of the same date, thus expresses himself:

"Owing to the sickness we have had amongst us, I have had much to do, and have met with many painful interruptions in my favourite work of translating the Scriptures. My mind however is much set upon it, and, if God spare my life, I hope to accomplish it. Had we a press, types, and a printer, I should have thought it proper to have had St. Matthew's Gospel printed immediately. But these necessary articles we have not*. I hope you will use your utmost endeavour to procure them for us, and also a Turkish dictionary, which I look for with the greatest anxiety, as till I receive it, I must remain uncertain with regard to the present orthography of many words†. In the orthography

* They have been sent out since.

† Any one who should furnish the Society with a Turkish Dictionary would essentially serve the Mission.

of the Turkish manuscripts that I have seen, there is very little uniformity.

"It is long since I translated the 53d chapter of Isaiah, which I have read to many Mahomedans, and some Jews. With the former, almost all my arguments turn upon the person, crucifixion, and atonement of Christ, the sinful condition of mankind, and the necessity of such a Saviour as the Scripture reveals; doctrines exceedingly abhorrent to most of them."

The latest accounts which have been received from the Missionaries are dated the 16th of June. Peace had been restored in Kabardia, by means of a Russian force sent thither for that purpose; and the Missionaries had returned in consequence to their old station at Karass, where they were busily employed in prosecuting the objects of their Mission.

In the month of May last, four Missionaries sailed from Leith to join their brethren in Tartary; two of whom had previously been taught the Russian language, and the art of printing. Of the others, one is a blacksmith and the other a weaver, who, it is hoped, by working at their trades and teaching them to some of the natives, will render a most important service both to the Mission and to the inhabitants in general. A printing press and font of Arabic types, 750 copies of an Arabic tract written by Mr. Brunton against Mahomedanism and printed in London, 25 copies of the Arabic New Testament, and of an Arabic abridgement of the Bible, obtained from the venerable Society for promoting Christian Knowledge, together with a great variety of necessary articles, were sent out about the same time.

These Missionaries arrived at Petersburg on the 2nd of June, where they were graciously received by Count Kotzebue, the minister of the interior, who readily afforded them every facility for prosecuting their journey to Karass, which they commenced on the 17th of July, in company with some Moravians bound to Sarepta.

JEW.

The following information respecting this people is taken from a weekly newspaper, and we hope is accurate.

"It is in contemplation to collect together the converted Jews from different parts of this kingdom, and of

the Continent, (of whom upwards of twenty have already been heard of,) and to form them into a Christian Society. This measure might be the means of exciting a spirit of enquiry among the descendants of Abraham: it would afford an asylum to such as embraced the Gospel, and thereby became aliens to their own family: and it would probably kindle the zeal of many Christians."

One step seems already to have been taken for realizing this plan. A Mr. Frey, a converted Jew, has begun to preach a lecture every Saturday evening at seven o'clock, to his brethren, at a chapel in Jewry-street; and he has also established a prayer meeting for converted Jews, on the Friday evening, at his own house.

AMERICA.

In Charlestown, South Carolina, several gentlemen, anxious to counteract the growing spirit of infidelity and libertinism which pervades the United States, have instituted a periodical publication, which appears on the first day of every month, entitled, "the Christian Panoplist." The object of it is to exhibit, defend, and enforce the vital, practical, religion

of the sacred Volume. May abundant success attend their labours!

INDIA.

Five Missionaries, from the *London Missionary Society*, had arrived at Tranquebar, where they had met with a very kind reception, and where three of them were diligently employed in learning the Tamulean language. The other two had departed from Tranquebar for Ceylon to commence their Mission in that island. A third, Mr. Palm, on his way to Ceylon, had arrived at the Cape of Good Hope. He thence writes, that Mr. Kicherer, with the converted Hottentots who accompanied him to this country some time ago, had arrived in safety at the Cape, and had found his Hottentot congregation in a better situation than he could have expected: Mr. Palm states, that he met at the Cape with six Hottentots of Dr. Vanderkemp's, congregation, with whom he had much edifying conversation. They sang very agreeably, and a young woman read a chapter in the Bible. Being asked whether she would adhere to Christ, she replied, "I will never leave him: he is my only Saviour."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

DURING the course of the present month the aspect of affairs on the Continent has undergone a very important change. The new Emperor of FRANCE, instead of embarking the numerous legions which he had collected on the opposite shore for the invasion and plunder of this country, has been obliged to abandon the sea coast with precipitation, and to carry his armies to the defence of his own frontier from the menaced attack of AUSTRIA. About the 1st instant, nearly all the troops which had been encamped in the vicinity of Calais and Boulogne, amounting, as is said, to 100,000 men, broke up their quarters and proceeded in different divisions to Strasburgh; that being the quarter in which the danger is most imminent. A large Austrian army of upwards of 60,000 men has already passed the Inn, and established itself in Bavaria, notwithstanding the explicit avowal of Bonaparte that he should consider such a step as a declaration of war. Another of considerable force

has advanced to the Italian frontier. Besides these, camps are forming in different parts of the Austrian dominions, to be employed as occasion may require. The whole amount of the Austrian force already on foot, and capable of being brought into action, is rated at 250,000 men. Of these the Archduke Charles is to have the principal command.

The vigour of preparation manifested by RUSSIA appears not to be inferior to that of her ally. Two large armies are already said to have reached the Austrian part of Poland, and to be on their march to the scene of action. Their number is estimated at 100,000 men. A very considerable force has also appeared in the Baltic, and is said to be about to disembark in Swedish Pomerania, for the purpose of ridding the North of Germany of its French intruders, and perhaps of making a diversion on the side of Holland. The military preparations of SWEDEN are stated as very considerable, and a number of troops have assembled at Carlscrona for the purpose of being conveyed to Pomerania. The PORTS,

it is supposed, will enlist herself on the same side, though her alliance can be of little use to either party.

In the present state of the Continent, much solicitude is naturally entertained as to the part which the King of PRUSSIA will take. A special mission sent from Bonaparte appears to have failed in the attempt to persuade him to forsake, in favour of France, that system of neutrality which he has hitherto so strictly maintained; and in a note addressed to the French minister, he has plainly intimated an opinion, that Bonaparte had acted unwarrantably in annexing Genoa to France. In the mean while his armies are augmenting, with the professed view of causing his neutrality to be respected; and he is said to have invited DENMARK, SAXONY, HESSE, and some other of the German powers, to join together in maintaining their neutral rights.

A note which Bonaparte has caused his minister to present at the Diet of Ratisbon, is filled with complaints against the Emperor, particularly for disturbing him in his projects against England, and it formally announces that he will direct his efforts to every quarter in which France shall be menaced; as "he has sufficient strength to contend against England with one hand, and with the other to defend the honour of his standards, and the rights of his allies."

By a late decree of the French Senate, the Republican Calendar will be abolished, and the Gregorian restored, on the 1st of January next.

An earthquake which took place in the kingdom of NAPLES on the 26th of July has been attended with terrible devastation, particularly in the City of Naples, where a number of houses have been destroyed, and a great many more damaged.

ALGIERS.

A dreadful massacre of the Jews is stated to have lately taken place in this city. The perpetrators of it were the Moorish soldiery. The object seems to have been the rich booty to be obtained by the plunder of the Jewish houses. That booty is said to have been immense.

AMERICA.

The crops in this country are represented as the most abundant and excellent in quality known for many years.

A Treaty concluded lately with the Indian Tribes, is stated to have added 12,000,000 acres to the territory of the United States in return for a trifling annuity.

We are concerned to state, that the Yellow Fever has again appeared in the United States.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

On the 25th of August, after a long illness, His Majesty's brother, His Royal Highness the Duke of GLOUCESTER, departed this life. In consequence of this afflictive event a general mourning has taken place throughout the kingdom. His Royal Highness is succeeded in his titles by his son Prince WILLIAM of GLOUCESTER.

An expedition has lately sailed from Cork under the command of Sir David Baud, the object of which is supposed to be the reduction of the Cape of Good Hope, and afterwards of the Isle of France. The number of troops embarked on this service is estimated at upwards of 7000 men.

Another expedition of considerably greater magnitude, which is now in a state of forward preparation, has naturally excited a very lively interest in the country. The troops to be engaged in it are said to amount to 50,000 men, the command of whom, it is supposed, will devolve on General Moore. Nothing has transpired with respect to the destination of this armament, though various rumours are of course in circulation. The destruction of the combined fleets in the harbour of Ca-

diz; the causing a diversion of the French force by real or pretended attempts on Boulogne; the co-operation with Austria in delivering Italy from the dominion of France, or with Russia in emancipating Hanover and Holland from the same yoke; have all been mentioned as probable objects of the expedition.

NAVAL INTELLIGENCE.

The combined French and Spanish fleets have at length taken refuge in the Port of Cadiz, where they are now blockaded by the united squadrons of Admirals Collingwood and Calder, amounting to twenty-six sail of the line. Admiral Lord Nelson has sailed from Portsmouth, with several line of battle ships, to take the command of the whole.

On the evening of the 21st of August, the Brest Fleet, consisting of twenty-one sail of the line and four frigates, appeared outside of the harbour. Admiral Cornwallis in the morning endeavoured to bring the enemy, who were then under weigh, to action; but when their headmost ship was within gunshot she fired a broadside and tacked; the rest did the same and took up their anchorage between the points of the harbour. An attempt was then made

to cut off the sternmost ships; but a heavy fire from the batteries of shot and shells prevented success.

His Majesty's frigate *Phoenix* has captured and brought into port La Didon, said to be the fastest sailing frigate in the French service, of 44 guns and 330 men. The battle was obstinately contested for three hours, and our victory was attended with considerable loss.

Two of the French ships engaged in the capture of his Majesty's frigate *Blanche* have fallen into our hands. A third narrowly escaped.

The homeward bound Jamaica Fleet arrived the beginning of this month. Five out of 156 sail were captured by the enemy.

The homeward bound East India Fleet has also arrived, and without the loss of a single ship. The cargoes brought in it to this country are valued at between nine and ten millions sterling, exclusive of the duties.

The *Sheerness*, of 44 guns, was lost in a gale of wind at Trincomalee; the crew saved. The *Psyche*, which sustained so much damage previous to her capture by the *St. Fiorenzo* frigate, has been run on shore to prevent her sinking.

A large fleet of 300 sail of merchantmen is daily expected from the Leeward Islands.

ECCLESIASTICAL PREFERMENTS.

Rev. Peter Lathbury, LL. B. Livermere Magna and Livermere Parva RR. both co. Suffolk.

Rev. Peter Elers, M. A. Addington R. co. Kent, *vice* Hill, dec.

Rev. Joshua Stopford, East Mardon V. co. Sussex.

Rev. Barre Phipps, Nuthurst R. Sussex.

Rev. R. Wright, D. D. rector of Wold, co. Northampton, Whitechapel R. London.

Rev. Philip Nevill Jodrell, B. A. vicar of Portchester, Yelling living, co. Huntingdon.

Rev. Hugh Rogers, B. A. St. Ewny R. near Redruth, co. Cornwall.

Rev. W. T. Stanes, B. A. Shorne V. co. Kent, *vice* Foote, dec.

Rev. T. Butt, M. A. Talgarth living, co. Brecon.

Rev. E. Bowles, Bradford V. Wilts, *vice* Randolph.

Rev. Thomas Henry Wherwood, Headington V. co. Cambridge, *vice* Willes, resigned.

Rev. Robert Barnes, Gorlestone with South Town V. otherwise Little Yarmouth, and West Town annexed, Norfolk.

Rev. Nicholas Bull, Saffron-Walden V. Essex, *vice* Gretton, resigned.

Rev. Richard Birch, North Fambridge R. Essex, *vice* Rev. Henry Bate Dudley, promoted to the chancellorship of the diocese of Ferns, with the rectory of Kilscoiran, co. Wexford, in Ireland, *vice* Dr. Butson, promoted to the bishoprick of Clonfert; and the Rev. Thomas Griffin-hoofe, Mayland V. co. Essex, *vice* Birch.

Rev. Edward Hodgson, Rickmansworth V. Herts.

Rev. Thomas Mills, M. A. alternate morning-preacher at Portman Chapel, and lecturer of St. Olave, Hart-street, Crutched-friar, Deimbleby R. co. Lincoln, *vice* his father, dec.

Rev. Joseph Walls, M. A. East Kirkby V. co. Lincoln.

Rev. Temple Fiske Chevallier, M. A. licensed to the perpetual curacy of Aspall, co. Suffolk.

Rev. William Greenwood, B. D. Hellesdon cum Drayton R. Norfolk.

Rev. Thomas Bland, Tottrees V. Norfolk.

Rev. John Chapman, Imber donative, Wilts, *vice* Rev. F. Skurray, promoted to the living of Lullington, co. Somerset.

Rev. Mr. Hame, Brixton-Deverel R. Wilts, *vice* Dobson, dec.

Rev. D. Williams, Tilshead living, Wilts.

Rev. William Boldero, rector of Woodford, Essex, Carleton R. co. Cambridge.

Rev. Dr. Waddington, prebendary of Ely, Northwold R. Norfolk, *vice* Hinton, deceased.

Rev. Brownlow York, M. A. Downham R. in the Isle of Ely, *vice* Waddington, resigned.

Rev. R. Foster, Marsden V. in the diocese of Bristol.

Rev. John George Griffinhouse, B. D. Catherington V. Hants.

Rev. Walter Brown, M. A. rector of Woodstock, to a prebend of Canterbury Cathedral, *vice* Dr. Vyner, dec.

Rev. Charles Baker, Telsford R. Somerset.

Rev. Thomas Raddish, M. A. Treeton, R. near Sheffield, in exchange for Storrington R. co. Sussex.

Rev. Thomas Jack, B. D. Fornett St. Mary and St. Peter R. Norfolk.

Rev. Walter Johnson, of Spalding, co. Lincoln, Weston V. near that place.

Rev. Thomas Zouch, of Sandall, near Wakefield, to a prebend of Durham Cathedral, *vice* Dr. Bathurst, Bishop of Norwich.

Rev. Thomas Sutton, M. A. Sheffield V. co. York.

Rev. Sir T. H. Coles, Bart. Honington V. co. Lincoln.

Rev. E. Latter, B. D. Warley Magna R. Essex, *vice* Foster dec.

Rev. William Yates, of Sidney-Sussex College, Cambridge, and Fulham Park, Middlesex, appointed (by the Prince of Wales) one of his chaplains in ordinary.

Rev. David Berouer, B. D. Everley R. co. Wilts.

Rev. Thomas Carr, of Thorner, near Leeds, Thorner V. of which he had been curate 24 years, *vice* Carne, dec.

Rev. James Stuart Mackenzie, M. A. perpetual curate of Thetford St. Mary, Bracon-Ash R. co. Norfolk.

Rev. Thomas Chivers, M. A. Harlington R. co. Middlesex.

Rev. George Henry Watkins, M. A. St. Swithin, London Stone, Cannon-street, and St. Mary Bothaw, R.R. *vice* Palmer, dec.

Rev. George Rogers, M. A. Market-Lavington V. Wilts.

Rev. L. K. Pitt, Hinton-on-the-Green, R. in the diocese of Gloucester, *vice* Gresley, resigned.

Rev. H. St. John Bullen, head-master of Leicester Grammar School, Tuddenham V. co. Suffolk.

Rev. Mr. Watson, elected to Costessey Curacy, near Norwich.

Rev. Wm. Talbot, M. A. Clifton Reynes R. Bucks, *vice* Cathcart, resigned.

Rev. George Pawson, Mettingham V. co. Suffolk, *vice* Safford, dec.

Rev. James Burgess, M. A. Hanworth R. co. Middlesex.

Rev. William Denison, B. D. Cublington R. Bucks.

Rev. R. Morris, of Britford, to a prebend of Salisbury Cathedral.

Rev. H. J. Randolph, Newington-Bagpath R. in the diocese of Gloucester.

Rev. Charles Lethbridge, M. A. Stoke-Climsland R. Cornwall, *vice* Radcliffe, dec.

Rev. Henry Hodgkinson, M. A. rector of Arborfield, Berks, Shadingfield R. Suffolk, *vice* Sharpe, dec.

Rev. Jn. Brewster, M. A. vicar of Great-ham, co. Durham, Redmarshall R. in the same county, *vice* Tidy, dec.

Rev. Townley Clarkson, M. A. Hinxton V. in the diocese of Ely.

Rev. George Stanley Faber, M. A. Stockton-upon-Tees V. co. Durham.

Rev. George Cuthbert, rector of Shaw, Berks, to the sub-deanry of York Cathedral, *vice* Skynner, dec.

Rev. Luke Booker, LL. D. Tedston-de-la-Mer R. co. Hereford, *vice* Tomkyns, resigned.

Rev. Thomas Leigh, rector of Wickham-Bishops, Pattiswick R. co. Essex, *vice* Shephard, dec.

Rev. Dr. Ridley, Kirby-Underdale R. co. York, *vice* Bourne, dec.

Rev. William Browne, Charsfield perpetual curacy, co. Suffolk.

Rev. Duke Yonge, B. A. Willoughton otherwise Willerton V. co. Lincoln, *vice* Bassett, dec.

Rev. H. Morgan, B. D. Ludwardine V. with its appendant chapelries, co. Hereford; and appointed master of St. Ethelbert's Hospital in Hereford.

Rev. Daniel Packard, B. A. Fordley R. and Westleton V. both co. Suffolk.

Rev. R. Halke, Baddlesmere with Leve-land R.R. Kent, *vice* Thompson, dec.

Rev. M. Rutton, Selling V. Kent, *vice* Halke, resigned.

Rev. Mr. Fothergill, Gainsborough V. co. Lincoln, *vice* the Rev. Mr. Urquhart, resigned, on being presented to Broadmayne R. co. Dorset, *vice* Fothergill.

Rev. John Mansfield, B. D. rector of Patrington, co. York, Rowner R. Hants.

Rev. Leigh Richmond, M. A. Turvey R. co. Bedford, *vice* Middleton, dec.

Rev. R. Lipgen, M. A. rector of Castle-Froome, co. Hereford, Rock R. co. Worcester, *vice* Watkins, dec.

Rev. Morgan Graves, grand-nephew of the late venerable incumbent, Claverton R. near Bath.

Rev. John Custance Leak, West Beckham curacy, Norfolk.

Rev. W. Carwardine, jun. Cavenham V. *vice* his father, resigned.

Rev. Mr. Ray, of Boreham, co. Essex, Pakenham V.

Rev. William Harding, Salgrave V. co. Northampton.

Rev. H. Phillpotts, Bishop-Middleham V. co. Durham.

Rev. Richard Burnett, B. A. St. Andrew's Curacy, near Bungay, Suffolk, and to the mastership of that free grammar school.

Rev. Ralph Churton, archdeaconry of St. David's, *vice* Moss, dec.

Rev. Warre Squire Bradley, M. A. Chard V. co. Somerset.

Rev. James Dalton, M. A. Croft R. co. York, *vice* Bowerbank, dec.

Rev. William Michell, M. A. Cotleigh R. Devon, *vice* James Michell, dec.

DEATHS.

JULY 4. In Gay's Hospital, Southwark, in consequence of a fall from his horse, in a fit, on the Greenwich Road, a few days before, — COPPINDALL, Esq.

JULY 6. WILLIAM BARNES, Butcher, of Stanwix, went to bathe in the River Eden, near the Sorceries, where he amused himself for a considerable time by swimming.

He was at last observed to fall upon his back in the water, and never rose more.

July 7. Aged 76, Mr. NORTON, sen. of Wansford. He was unfortunately overturned, a few days before, in the Nelson Coach, and received so much hurt as to cause his death.

July 11. Rev. JOHN SALT LOVAT, 27 years rector of Loughton, Essex.

July 14. At Copenhagen, aged six weeks, the Princess MARIA, daughter of the Hereditary Prince of Denmark.

July 18. Suddenly, at Dublin, the Rev. Dr. TRAVERS HUME, Rector of Ardee and Glassnevin, eldest son of Surgeon Hume, of Dublin, and brother of Dr. Hume, of Lower Grosvenor-street, London. He appeared in excellent health and good spirits at dinner. Mrs. Hume, Miss Herne, a visitor, and the governess and children, had not retired many minutes to the drawing-room when Miss Georgina Hume, his second daughter, returned to the dining-room, and, on opening the door, found her father extended on the floor. Her shrieks alarmed the rest of the family, who flew to the spot. Mrs. Hume threw herself upon the floor, and endeavoured to raise him, but to no purpose. He has left nine children by his wife, now a disconsolate widow. Within a few months he had lost two sons, and an amiable daughter-in-law.

July 18. Killed by a cannon-ball, at the moment he was encouraging his men, and ordering them to cheer, Lieut. JAMES MARSHALL, commanding the Watchful Gunbrig, off the coast of Boulogne. The shot entered his right side, just above the hipbone, carrying away his bowels and some of the lower ribs. He just exclaimed, "O my God!" and fell lifeless on the deck.

July 18. Mr. THOMAS COOK, an Exciseman, went to wash himself off the Customhouse-quay, and, not being a swimmer, laid hold of the end of a rope fastened to a ring on the wharf; whilst he employed one hand in washing himself, the rope slipped through the other hand, and, sinking under some barges, he was drowned.

July 20. At his house in Oxford, the Rev. WILLIAM FOTHERGILL, D. D. rector of Charlton-upon-Otmore, vicar of Stevenon, Berks, and formerly fellow of Queen's College, Oxford.

July 20. At Sykes, near Keswick, in Cumberland, the Rev. THOMAS ROBINSON, curate of St. John's Chapel in Keswick. He was found dead in his room on the morning of the 21st. He had expired in the act of winding-up his watch, having the case hanging upon the thumb of his left hand, and the key in his right. He is supposed to have been about 44 years of age.

July 21. Aged 57, the Rev. RICHARD WILLIAMS, Vicar of Oakham cum capellanus de Edgeton, Langham, Barleythorpe,

and Brook, and formerly of St. John's College, Cambridge; the Rev. Richard Williams, his son, has succeeded to the living.

July 25. Rev. Mr. MORSE, vicar of Marton, near Coventry.

July 27. In his 76th year, the Rev. THOMAS WELSH, of Wasperton, co. Warwick.

July 27. At Shilvoden, near Antrim, Ireland, in his 27th year, the Rev. JAMES KENNEDY.

July 31. In an apoplectic fit, at Mr. Jackson's house at Guildford, aged 54, Mr. JONAS MALDEN, surgeon, of Putney, Surry.

July 31. Rev. PHILIP HENVILLE, many years curate of Damerham, Wilts.

August 6. Rev. WILLIAM STEVENSON, Rector of Borley and Langenhoe, Essex.

July 18. Mr. JOSEPH JAMESON, blacksmith, of the Close, Newcastle. Being employed in the Soap-house of Messrs. Doubleday and Easterby, while reaching over the cauldron, his foot slipped, and he was instantly precipitated among the boiling liquor. The vessel was soon emptied, and the body taken out; but life was gone.

July 21. At Ulverstone, co. Lancaster, Major JOHN PERRY, formerly captain of the 12th regiment of foot, and third son of the late Sir Richard Perry, Knt. one of the Barons of the Exchequer. His death was occasioned by being thrown out of his chaise two days before, by which his leg was fractured, and a mortification ensued.

July 21. In the prime of life, Mr. HENRY FINCH, of East Hanninfield, Essex, farmer. On the 18th he went into a field, where he received a sting in the thigh, which he at first imagined to be caused by a nettle. The wound, however, was soon attended with those symptoms which proved it to be the bite of an adder, and caused death.

July 21. At Twerton, in consequence of an injury received by falling under a cart, Mr. GEORGE POCOCK, son of Mr. Pocock, baker, of that village. He was a young man about 18 years of age.

July 22. In his 21st year, of an inflammation in his bowels, FRANCIS WILLIAM EDWARDS, scholar of Trinity College, Cambridge, and eldest son of John Edwards, Esq. of Blackheath.

July 24. WILLIAM GARNET, a young man, aged 22, residing at Stanwix, went to bathe in the Eden, near to the foot of Peterill; but the water at that place being of a very unequal depth, he was suddenly precipitated into a place many feet deep. His companion, observing the accident, immediately reached out to him a stick, which was lying at the water's edge; Garnet laid hold of the stick, which, being rotten, broke in his grasp, and the unfortu-

nate youth, after uttering an ejaculation to the Almighty, was drowned.

July 25. At his house at Bishopstone, near Salisbury, while speaking to a friend, Mr. JOHN HEWETT.

July 25. In consequence of an injury received by being thrown from a gig on the 16th, Mrs. GLEDHILL, wife of John Gledhill, Esq. of Chapeltown, near Leeds.

July 25. Found dead in the turnpike-road at Pentonville, Mrs. F. Standish, a widow lady. She had paid a visit to a neighbour, where she drank tea, and supped. Her abode being very near, she refused to be escorted home, and it is supposed fell down in an apoplectic fit, as it was evident she had not been ill-treated or robbed.

July 27. Fell down in a fit, while serving behind his counter, and instantly expired, Mr. PAYNE, cheesemonger, at Holborn-bridge.

July 29. The only son of Charles Lilly, Esq. of Coventry, observing a poor man who had been fishing near that city in great danger of being lost, plunged into the water to his assistance, and both were unfortunately drowned. The bodies were found in about 20 minutes, and every means used to restore life, but without effect.

July 30. Suddenly, as he was entering Astley's theatre, THOMAS MONTOLIEU, Esq. of Brompton.

July 31. At the house of her brother, Mr. Taylor, of Hull, aged 20, Miss SARAH TAYLOR, of Snaith. She came over the Humber that evening, ate a hearty supper, and went to bed in perfect health. On awaking in the night, she complained of a pain in her ear, and died immediately.

July 31. At his father's house in Curriator-street, Chancery-lane, in his 17th year, of an inflammation in the bowels, with which he was seized on the 29th, SAMUEL RICHARD GAY.

August 1. Of a fit, in his bed, at Sandgate, Kent, in his 60th year, WILLIAM COLEMAN, Esq. of Enfield, in the commission of the peace for the County of Middlesex.

August 8. At the great age of 109, Mrs. PRUDENCE BOOTH, of Park-lane.

August 8. About 9 o'clock this evening, as FRANCIS HAYES, Esq. Mayor of Northampton, apparently in good health and spirits, was going down a country-dance at his own ball at the George Inn, he suddenly fell, and instantaneously expired, without moving a limb or uttering a groan.

August 10. At Faversham, Kent, aged 68, the Rev. ATHELSTAN STEPHENS, many years vicar of Graveney, and rector of Goodneston, near Faversham.

August 15. At her house in Stanhope-street, Mayfair, aged 60, the Dowager Marchioness of STAFFORD.

August 17. Mr. BRYAN DEAN, of Burley, in Rutland. He was returning from Oakham Market, much intoxicated, and it is supposed fell from his horse, as he was found dead, with one foot in the stirrup.

August 19. At his seat at Forthfield, near Rathfarnham, county of Dublin, the Right Hon. Barry Lord Viscount AVONMORE, Lord Chief Baron of his Majesty's Court of Irish Exchequer, and Registrar of the High Court of Chancery in that Kingdom.

ANSWERS TO CORRESPONDENTS.

We request our readers to correct an error of the press, which occurred in the Account of Miss Pearson's Death in our last number, p. 515, col. 2, line 11, where *a few WEEKS* ought to have been printed instead of *a few MINUTES*.

We have been favoured with a sight of Four Letters, addressed (not sent) to the Editor of the Christian Observer, by the Rev. JOHN OVERTON, which, whatever may be their merit in other respects, contain, we doubt not, a very faithful representation of the feelings of that gentleman with regard to our criticisms on his "True Churchmen ascertained." Had we not been afraid of appearing to be deficient in the respect which is due to him, we should have inserted, in this place, a few remarks intended to obviate such of the misconceptions into which he seems to us to have fallen, as are of any importance. They will appear, however, in a future number.

We are sorry that the insertion of HARDWICKE's Paper has been so long delayed. We hope to find room for it in our next.

Two Correspondents have thought proper to be mightily displeased with the Christian Observer, because the Newsman or Bookseller, who sends them the work, chose to put a printed bill, advertising a Collection of Farces, within the leaves of their copy for last month. The wrath of our correspondents, however, is certainly misplaced; as we are no more answerable for the provoking intrusion of the hand-bill in question, than we should be for their being interrupted in passing along the streets by a distributor of lottery advertisements.

B. T.; T. R.; FELIX; P. H.; DEFENSOR; J. F.; R. J. N.; BOETHOS; and UBULUS; will appear the first convenient opportunity.

AMICUS; JACOBUS; and FIDES, are received.

✂; R. K. E.; TIMOTHEUS; C. H.; G. J. V.; JULIA; J. F. II. have been received, and are under consideration.

The objections which PET makes to Doddridge's form of self-dedication to God, would apply with equal, nay, with greater force, to the baptismal engagement.